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REVIEW OF NEW PUBLICATIONS.

ART. I.—*Essays on some of the Difficulties in the Writings of St. Paul, and in other Parts of the New Testament.* By RICHARD WHATELY, D. D. Principal of St. Alban's Hall, Oxford, and late Fellow of Oriel College. London: Fellowes. 1828. Price 9s. 8vo.

HAVING introduced Dr. Whately's *Essays on the Peculiarities of the Christian Religion* to the favourable notice of our readers, we now proceed to an analysis of the able work before us, with undiminished, yea, rather with increased and increasing admiration of the learned Principal of St. Alban's Hall. His energies have gathered strength from the "*Difficulties*" of his subjects; and whilst discussing some of the most mysterious points of theology, which have been the fruitful source of unseemly warmth and furious invective, (for when combatants fight *in the dark*, what their blows lose in precision they gain often in violence), he has afforded us an edifying example of the *gentleness* of the wisdom that is from above, united with an honest love of truth, and a Christian *earnestness* in contending for the faith. He is profound without obscurity; zealous without enthusiasm; fearless, yet not rash; religious, yet not methodistical; evangelical, yet not Calvinistic; learned, yet not pedantic; original without heresy, and decided in his views, without the bitterness which is wont to characterize the haughty maintainers of the dogmata of Calvin. We "wish him good luck in the name of the Lord," and we hope to enjoy repeated opportunities of paying our respects to him; and whilst we sincerely congratulate the University of Oxford in the possession of such a preacher as Dr. Whately, we beg leave to remind the excellent Principal of St. Alban's Hall of the enviable position which he commands in that venerable seat of sound learning, and how infinite are his obligations to use the talents with which he is blessed, for the perpetual inculcation of orthodox theology upon the waxen minds of those fortunate students, who may have the

opportunity and the taste to hear the pastoral addresses of our late Fellow of Oriel.

The work upon our table contains nine Essays upon the following very important and interesting topics:—"1. On the love of truth. 2. On the difficulties and the value of St. Paul's writings generally. 3. On election. 4. On perseverance and assurance. 5. On the abolition of the Mosaic law. 6. On imputed righteousness. 7. On apparent contradictions in Scripture. 8. On the mode of conveying moral precepts in the New Testament. 9. On the influence of the Holy Spirit."

The corruption of human nature, and the perverseness of our hearts, are fearfully manifested by the reception which has been given to the "good tidings," published by our Redeemer to a ruined world. *That* reception, indeed, is amongst the testimonies to the truth of our holy faith, for it is a signal fulfilment of one of the memorable prophecies of its divine Founder; yet, who can contemplate the heresies, the schisms, the discord, the violence, the clamours, the invectives, the enmities, the factions, of those multifold sects, who "name the name of Christ," without alternate feelings of commiseration and of shame? "*Quis talia fando temperet a lacrymis?*" Instead of construing the word of God with attention to the known and admitted canons of honest interpretation; instead of receiving the engrafted word with the meekness and the docility of children; we torture the oracles of heaven till they speak our preconceived notions; we *discard* what we cannot misconstrue; we warp the rule of faith to meet our crude prejudices; and we arm ourselves with the ingenuity of a *special pleader*, that we may make what we list of the word of the Most High; and the end of our intellectual tricks is to convert all truth into nothing. How, then, are these evils to be remedied? By an honest love of the truth. *Here*, therefore, our excellent Essayist lays the sure foundation of his superstructure. Ancient philosophers, poets, and politicians, never so much as dreamt of inquiring into the *truth* of the popular religions, because they well knew that there was no evidence for the existing superstitions: "truth, and belief in the truth, seem, in this matter, to have scarcely entered their minds."

Pilate accordingly seems to have been perplexed by our Lord's reply, stating that he had come into the world for the purpose of bearing "witness to the truth." * * * * * "What is truth?" he replied; as much as to say, "What has *truth* to do with the present business? I wish for information as to your claims and objects;—what sovereignty is it that you pretend to, or aim at; and you tell me about *Truth*; what is *that* to the purpose?"—Pp. 6, 7.

It is the honourable distinction of Christianity, on the other hand, that she appeals to incontrovertible evidence, and challenges the most

rigid investigation of her claims to the venerable character of truth. We are to "prove all things," and to hold fast only that which is right. "Do Christians, then, in this respect, shew themselves worthy of their peculiar advantages?"

The professors of such a religion ought not merely to believe it in sincerity, but to adhere scrupulously to Truth in the *means* employed on every occasion, as well as in the *ends* proposed, and to follow fearlessly *wherever* Truth may lead.—P. 9.

Hence, then, arises the necessity of self-examination as to this point. Accordingly our learned author lays down some directions to guide us in this inquiry, and points out the several modes of self-deceit by which men are misled in their convictions. He first endeavours, however, to answer some objections, which have been raised against the habit of cultivating this love of truth for its own sake, "with a steady thorough-going adherence to it" in all inquiries, for which we are compelled to refer our readers to the pages under review.

We are not ignorant of the reception with which our author's lucubrations will be greeted by ninety-nine men out of a hundred, who flatter themselves that they have already sought for truth *with success*; "for every one must, of course, be convinced of the truth of his opinion, if it be properly called *his* opinion." Yea, any man may believe *any* thing that he is willing and *inclined* to believe: there is no power more mighty than the force of prejudice.

It makes all the difference, therefore, whether we *begin* or *end* with the inquiry as to the truth of our doctrines. To express the same maxim in other words, it is one thing to *wish to have Truth on our side*, and another thing to wish sincerely to be *on the side of Truth*. There is no genuine love of truth implied in the former. Truth is a powerful auxiliary, such as every one wishes to have on his side; every one is rejoiced to find, and therefore seldom fails to find, that the principles he is disposed to adopt,—the notions he is inclined to defend, may be maintained as true. A determination to "*obey the Truth*," and to follow wherever she may lead, is not so common. In this consists the genuine love of truth; and this can be realized in practice, only by *postponing* all other questions to that which ought ever to come foremost,—"*What is Truth?*" The minds of most men are *preoccupied* by some feeling or other which influences their judgment, either on the side of truth, or of error, as it may happen, and enlists their learning and ability on the side, whatever it may be, which they are predisposed to adopt.—Pp. 23, 24.

Dr. Whately, therefore, points out the prejudices which stand in the way of truth; they are said to be "an aversion to doubt;" "the desire of *originality*, heightened sometimes into the love of paradox;" "excessive deference for authority;" and "the tendency to look, in the first instance, to the *expedient*."

"This is the sin," writes our Essayist, speaking of the last-mentioned obstacle to truth, "which most easily besets those who are engaged in the instruction of others; and it besets them the more easily, inasmuch as the consciousness of falsehood, even if it exist in the outset, will very soon wear away. He who does not begin by preaching what he thoroughly believes, will speedily end by

believing what he preaches. His habit of discriminating the true from the false, the well-established from the doubtful, will soon decay for want of assiduous exercise; and thus inured to the sacrifice of complete sincerity to supposed utility, and accustomed to support true conclusions by *any* premises that offer, he will soon lose, through this faulty practice, even the power of distinguishing what conclusions are true."—Pp. 30, 31.

Dr. Whately concludes his first Essay with some cautionary maxims against the temptations to be swayed by the *expedient* rather than by a love of the truth. He wisely admonishes his readers never to advance an argument, or to acquiesce in any when advanced by another, which they know or suspect to be unsound or fallacious, "however true the conclusion may be to which it leads; however convincing the argument may be to those it is addressed to; and however important it may be that they *should* be convinced." He earnestly warns us not to countenance any erroneous notion, "however seemingly beneficial in its results;" nor "to suppress any clearly-revealed gospel truth, through apprehension of ill consequences;" nor, lastly, to entertain any dread of the progress of *any* truth.

We must not imitate the bigotted papists who imprisoned Galileo; and step forward, Bible in hand, (like the profane Israelites carrying the ark of God into the field of battle,) to check the inquiries of the geologist, the astronomer, or the political economist, from an apprehension that the cause of religion can be endangered by them. Any theory on whatever subject, that is really sound, can never be inimical to a religion founded on truth; and any that is unsound may be refuted by arguments drawn from observation and experience, without calling in the aid of revelation. If we give way to a dread of danger from the inculcation of any scriptural doctrine, or from the progress of any physical or moral science, we manifest a want of faith in God's power, or in his will, to maintain his own cause. * * * The part of a lover of Truth is to follow her *at all hazards*, after the example of Him, who "came into the world that He might bear witness of the Truth."—Pp. 36, 37.

Our author's Essay "On the difficulties and the value of St. Paul's writings generally," has infinitely delighted us. There is, indeed, as he has well observed, a striking analogy between the treatment to which St. Paul was himself exposed during his ministry, and *that* which his works have met with since. Persecuted by the Jews; vexed by the perverseness of his own converts; driven from city to city by the implacable fury of his enemies; derided by the scoffs of infidels, and misrepresented by the arrogant wilfulness of false brethren; "assaulted by the populace, punished by the magistrates, scourged, beat, stoned, left for dead;"* he is a remarkable *type*, if we may be allowed so to speak, of the fate which awaited the writings which he left behind him.

No part of the Scriptures of the New Testament has been so unjustly neglected by some Christians, and so much perverted by others over and above the especial hatred of them by infidels, and by some description of heretics. Still may

* Paley's *Horæ Paulinæ*, p. 338.

St. Paul be said to stand, in his works, as he did in person while on earth, in the front of the battle; to bear the chief brunt of assailants from the enemies' side, and to be treacherously stabbed by false friends on his own; degraded and vilified by one class of heretics, perverted and misinterpreted by another, and too often most unduly neglected by those who are regarded as orthodox. And still do his works stand, and ever will stand as a mighty bulwark of the true Christian faith; he, after having himself "fought the good fight, and finished his course," has left behind him a monument in his works, whereby "he being dead yet speaketh;" a monument which his master will guard (even till that day when it's author shall receive the "crown of glory laid up for him,") from being overthrown by the assaults of enemies, and from mouldering into decay through the negligence of friends.—Pp. 46, 47.

Our author has ably refuted the mischievous error of those writers, who have confined their attention to the histories composed by the evangelists, or to the discourses of our blessed Redeemer, as their principal storehouse of divinity, to the *disparagement of the Apostolic Epistles*. The four Gospels do not contain an account of the Christian religion, but "memoirs of the life of its Founder, who came into the world not to *make* a revelation, so much as to be the *subject* of a revelation." So it is with the Acts of the Apostles; the design of which work was, not to teach Christianity, but to give a history of its propagation. Our Lord's discourses, it should be remembered, never were meant to teach the *whole* truth, as afterwards revealed to his disciples; for the most important events connected with the Christian revelation had not then taken place. The mysteries of the gospel-scheme, the vicarious death of Christ, the true nature of redemption and of faith, "and all the circumstances of the Messiah's spiritual kingdom (which did not exist during his ministry on earth), his Apostles themselves could not collect, even after his departure," till inspired by the Holy Ghost, whose office it was to lead them into all truth.

Those, therefore, who neglect *their* inspired preaching, and will learn nothing of Christianity except what they find in the discourses of Jesus, confident that they *alone* contain the whole truth, are wilfully preferring an imperfect to a more complete revelation, and setting their own judgment above that of the Apostles.—P. 55.

Hence it is manifest, that our chief source of instruction, as to the doctrines of the Gospel, must be the *Apostolic Epistles*; "the most precious part of which treasure we have from the pen of St. Paul" (p. 59); from the study of which we must not permit ourselves to be seduced by any fear of misinterpreting their contents. That his writings are sometimes "hard to be understood," is a reason why we should read them more diligently, and explain them more assiduously. Doubtless, his words have been wrested to purposes of destruction; but so have the *other Scriptures*; and the *dangerous* effects of his doctrines may be admitted as a valid reason for their suppression, when men shall resolve to perish with famine rather than hazard the

dangers of intemperance: τοῦτο τε κοῖνόν ἐστι κατὰ πάντων τῶν ἀγαθῶν, πλὴν ἀρετῆς, καὶ μάλιστα κατὰ τῶν χρησιμωτάτων, ὅλον ἰσχύος, ὑγιείας, πλοῦτος, στρατηγίας* τοιούτοις γὰρ ἂν τις ὠφελήσκει τὰ μέγιστα, χρώμενος δίκαιως καὶ βλάψειεν, ἀδικῶς.*

Besides, the faithful dispensers of the inspired word should remember that it is their duty to declare "ALL the counsel of God," and to guard their hearers against the errors into which *others* may lead them.

If they chance to listen to some wild Antinomian fanatic, who cites perpetually texts from St. Paul, which they have never heard differently explained, how can it be expected that they should perceive and avoid the error? They know that St. Paul's writings are admitted as canonical and inspired; and they have not been taught that his language will bear any other interpretation than what they hear given; and the silence of their own pastor on the subject will have afforded them a presumption that he can suggest no other interpretation. And thus the wolf will scatter and devour the flock, which their shepherd has forsaken.—Pp. 63, 64.

Our limits compel us to omit much important matter contained in the admirable Essay before us. *How* St. Paul's writings are to be studied; *what* makes them so distasteful to those who decry him; and *why* Unitarians (as they are pleased *insinuatingly* to call themselves) so torture his expressions, and so depreciate his authority; we must forego the satisfaction of stating from the pages of Dr. Whately, though we cannot do him the injustice to withhold from our readers his eloquent peroration to this Essay, in which, having alluded to a modern work, entitled, "Not Paul, but Jesus," he thus expresses his sentiments:—

Next, after an able, and full, and interesting vindication and explanation of St. Paul's writings, the sort of work whose appearance ought most to be hailed, is a plausible attack on them; which, indeed, is the most likely to call forth the other. His labours can never be effectually frustrated except by being kept out of sight: whatever brings him into notice, will ultimately bring him into triumph; all the malignity and the sophistry of his adversaries will not only assail him in vain, but will lead in the end to the perfecting of his glory, and the extension of his Gospel. They may scourge him uncondemned, like the Roman magistrates at Philippi;—they may inflict on him the lashes of calumnious censure,—but they cannot silence him;—they may thrust him into a dungeon, and fetter him with their strained interpretations; but his voice will be raised, even at the midnight of unchristian darkness, and will be heard effectually;—his prison-doors will burst open as with an earthquake, and the fetters will fall from his hands; and even strangers to gospel-truth will fall down at the feet of him, even Paul, to make that momentous inquiry,—“What shall I do to be saved?”—Pp. 73, 74.

From this *general* defence of the Apostle of the Gentiles, our author proceeds to the consideration of certain doctrines, “particular views of which have mainly contributed to the dread, felt by many, of St. Paul's writings.” His *third* Essay, accordingly, discusses the

* Aristot. Rhet. lib. i. c. 1. § 4.

doctrine of *election*, upon which there have ever been great divisions, and no little bitterness displayed by Calvinists on the one hand, and Arminians on the other; these zealous combatants have displayed, sometimes, their love of hypothesis rather than a love of each other; and have so fought the battle of *faith* as to manifest their utter forgetfulness of *charity*. It is, therefore, quite delightful to witness the spirit with which Dr. Whately has handled this thorny point. Whether the divine election be *arbitrary*, or has respect to men's foreseen conduct; *who* are the elect; and *what* election is; whoever wishes to learn, may consult the admirable Essay before us. Considering that the Levitical dispensation, to which St. Paul makes constant reference, was confessedly a shadow of the Gospel, our author contends that the condition of the Israelites was *analogous* to the condition of Christians; and that both dispensations being corresponding parts of one great plan, the benefits and privileges of each are bestowed according to a similar system in each.

He, who diligently looks to the analogy both of God's ordinary dealings with man, and of his former dispensation to the Jews, and who carefully interprets the New Testament by the Old, will be enabled to clear up the greater part of a difficulty, which has furnished matter of dispute among Christians for many centuries. By contemplating the correspondence between the Jewish and the Gospel-schemes, he will clearly perceive that there is no such distinction among Christians as the "Called" and the uncalled,—the "Elect" and the non-elect;—that the Gospel itself is a call to all who have heard it;—and that those who, instead of obeying it, wait for any further call, are deluded by the father of lies, who is watching for their destruction. He will perceive, that though all born in a Christian country, and initiated into Christ's church, are *arbitrarily* elected to this invaluable privilege, their salvation is *not* arbitrary, but will depend on the use they make of their privileges; those, namely, to which all Christians are called,—the knowledge of the Gospel,—the aids of the Holy Spirit,—and the offer of eternal life;—privileges, of which all are exhorted, but none compelled, to make a right use; and which will prove ultimately either a blessing or a curse to each, according to the use he makes of them.—Pp. 101, 102.

Our Essayist maintains, it will be seen, that as the divine election under the Mosaic dispensation was *arbitrary* (for the Jews were singled out from the midst of other nations, it is recorded, "*because God had a favour unto them,*") so the members of the Christian church are *arbitrarily* selected and called to this privilege, out of the world, according to God's unsearchable will. It is further maintained, that as the calling and selection of the Jews was common, "not to *some* only, but to every one of that nation, whether he chose to avail himself of this promise, or to convert it into a curse by his neglect of it; so "every Christian is called and elected to the Christian privileges, just as every Jew was to his; but that it rests with us to use or to abuse the advantage;" that as the Israelites had the *offer* of the promised land, on condition of their obedience, and, therefore, many of them perished in the wilderness because they were rebellious;

so, "no Christian is elected to eternal salvation, absolutely, but only to the knowledge of the Gospel, to the privileges of the Christian church, to the offer of God's Holy Spirit, and to the promise of final salvation, on condition of being a faithful servant of Christ."—P. 97.

It is thus that Dr. Whately distinguishes between election to certain *privileges* and to *final reward*, and shews that it is one thing to be chosen to a blessing *absolutely*, and another to be favoured with the *offer* of one conditionally. Election is, indeed, *arbitrary*, and irrespective of foreseen faith and obedience; but election to gospel privileges does not necessarily lead to salvation. But, the predestinarian will appeal to the similitude of the potter and the clay to prove that God has from eternity decreed the salvation or perdition of each individual, without any other reason than his own pleasure. How adroitly our learned Principal not merely masks this battery, but converts it into a destructive engine against his opponents, the following extract is a proof:—

This similitude, as far as it goes, rather makes against them; since the potter never makes any vessel for the *express purpose* of being broken and destroyed. This comparison accordingly agrees much better with the view here taken. The potter, according to his own arbitrary choice, makes "of the same lump one vessel to honour and another to dishonour;" *i.e.* some to nobler, and some to meaner uses; but all, for *some* use; none with design that it should be cast away, and dashed to pieces: even so, the Almighty of his own arbitrary choice, causes some to be born to wealth or rank; others to poverty and obscurity;—some in a heathen, and others in a Christian country; the advantages and privileges bestowed on each are various, and, as far as we can see, arbitrarily dispensed; the final rewards or punishments depend, as we are plainly taught, on the use or abuse of those advantages.—Pp. 105, 106.

Oh, but what shall be said to the hardening of Pharaoh's heart? For our author's admirable reply to the Calvinistic argument usually drawn from the case of the King of Egypt, we must refer our readers to the volume before us, and particularly to page 107.

With regard to the metaphysical difficulties that have been raised upon the doctrine of election, we may observe, that they have originated, for the most part, from the unavoidable ambiguities of language, which end in a bewildering maze of fruitless logomachy. How erroneously men have inferred the *necessity* of human actions from God's certain foreknowledge of them; whereas an event, admitting of no *doubt*, is perfectly compatible with the *freedom* of the agent;—how the divine prescience of "contingent" or "uncertain" events has perplexed the scholar with difficulties "not its own," because it has been forgotten "that the same thing may be contingent and uncertain to one person, which is not so to another, since those terms denote no quality in the events themselves;"—is well stated in our author's *Essay on Election*, whom we beg leave to refer to Wollaston's *Religion of Nature*, sect. 5, pp. 185, 186, for a curious

illustration of his own argument, "Let it be supposed that you were fully acquainted with the inclinations of some man," &c. &c., as stated in p. 113 of the volume on our table; and we take this opportunity of summoning Dr. W.'s attention to the letter of "Theophilus," touching Art. VI. No. X. of the *Theological Review* of that portion of his Essay, which immediately follows the paragraphs that have just been mentioned.

The Calvinistic scheme, as expounded by its soundest advocates, "is reduced to a purely speculative dogma, barren of all practical results;" and, therefore,

The natural inference must be, that these doctrines are *not* such as we can reasonably expect at least to find revealed in Scripture; and if not so revealed, be they true or false, they can constitute *no part of the Christian faith*. * * * Let it not be said, however, that, being at least harmless, it is unimportant whether they are inculcated or not; they are harmless, *to those* who adopt them in the sense and with the qualifications just mentioned; but it does not follow that they are harmless to others; * * * they may prove a stumbling-block to those who do not hold them, by raising a prejudice against other doctrines,—some of the most important of Christianity,—when taught in conjunction with these, and represented as connected with them. * * * Christianity may be loaded with a weight that sinks it; and the mischiefs ensuing will be justly imputable to the rashness of those who give occasion to them.—Pp. 121, 122.

The fourth Essay is upon "*Perseverance and assurance*:" in which the Doctor's *sound judgment* is displayed in a very favourable light. The impossibility of the ultimate failure of the elect, and their complete conviction of their safety, are mischievous and damnable absurdities, against which, with God's permission, we shall ever raise an uncompromising opposition. They are notions founded upon a wretched perversion of Scripture, and their issue can be nothing but arrogance of heart, or carelessness of life.

It should be remembered, however, that we may in our extreme caution against one danger, fall into the opposite. Presumptuous confidence, and careless security, are indeed evils to be carefully guarded against; but they are not the *only* evils to be apprehended:—despondency, and, what is more likely to occur, a deadness of the affections in all that relates to religion, and a total aversion of the mind towards it, may be generated, in some persons at least, by dwelling *too much* and *too earnestly* on the chances of ultimate failure.—P. 127.

Accordingly, our Essayist steers his judicious course mid-way between these opposite perils; a task of no ordinary difficulty,—*ἐν ἑκάστῳ γὰρ τὸ μέσον λαβεῖν, σόφον*.^{*} We beg leave to confine our panegyric, however, to the *general* argument, and the *substance* of this Essay; and we should certainly object to Dr. Whately's statement relative to the preference which "a thoughtful mind" would give to certain annihilation over "*THE REMOTEST CHANCE of endless misery*." (P. 129.) If there were not "*the remotest risk*" of perishing,

* Aristot. Eth. Nichom. lib. ii. c. 9.

how could our spiritual trial be a warfare? or why should we be exhorted to "work out our salvation *with fear and trembling?*" Why should our care and diligence;—but we forbear to argue the point, convinced that Dr. W.'s phrase is a mere *lapsus calami*, which he will, on the first opportunity, correct. Confidence of success does, indeed, stimulate the soldier's exertions. "*Possunt quia posse videntur.*" But a confidence, which should originate from a persuasion that he incurred not "*the remotest risk*" of falling, would have no such salutary effect; and we would address the Christian warrior, if sometimes with the cheering promise of victory, yet equally often with the prudent counsel of the King of Israel to the proud monarch of Syria, "Let not him that girdeth on his harness, boast himself as he that putteth it off." 1 Kings xx. 11.

We have scored the Essay on the *abolition of the Mosaic law* with many, *very* many marks of approbation, but our space denies us the gratification of adorning our pages with any quotations from thence. We heartily commend it to all who wish to have clear notions upon a subject which has been so greatly perverted, and so little understood. At the same time, we cannot go the full length of all the Doctor's positions respecting the abrogation of the Mosaic law, to which we may possibly recur on some future occasion; for the present it may suffice to profess ourselves of the number of those who believe, with Horsley, "*that it is a gross mistake to consider the Sabbath as a mere festival of the Jewish Church, deriving its whole sanctity from the Levitical law.*"* The mention of this institution closes the history of the creation; it derived no part of its sanctity from the authority of the Mosaic code, and, therefore, it is unaffected by the abrogation of that code. "The worship of the Christian church," again to quote the words of Horsley, "is properly to be considered as a restoration of the patriarchal, in its primitive simplicity and purity; and of the patriarchal worship, the Sabbath was the noblest, and, perhaps, the simplest rite." We Christians have little or nothing to do with the precepts, the promises, or the threats of the Old Testament, relative to the *Jewish Sabbath*; but the observation of the Sabbath, which was instituted at the creation, and which, be it remarked, *was known to the Jews previously to the giving of the law*, is a part of Christianity;—"it was not only a general duty at the time of the institution, but, in the nature of the thing, of perpetual importance." When we read how God "rested on the seventh day," and "blessed the seventh day, and sanctified it;" what are we to understand, but that he THEN appropriated this day to religious exercises? "Therefore the Lord blessed the seventh day,

* Bishop Horsley's Sermons.

and set it apart." That is the true import of the word "hallowed it," says Horsley. "These words, you will observe (continues the learned Bishop), express a *past time*. It is not said, 'Therefore the Lord *now* blesses the seventh day, and sets it apart;' but, 'Therefore he *did* bless it, and set it apart *in time past*; and he now requires that you his chosen people should be observant of that ancient institution."* The Christian Sabbath was of necessity transferred to some other day of the week, to distinguish it from the Jewish Sabbath, held on the Saturday; and if apostolical authority did not extend to *such an alteration as this*, they would have been rulers without power, and our Lord's promise of his perpetual presence with their order would be nugatory and unintelligible. We are utterly at variance with Dr. Whately on this topic. *We* love the truth as much as *he* can; and it is because we are persuaded that the truth is with us, that we write thus unhesitatingly, and we refer him to Horsley for a vindication of *our own* opinions, and the discomfiture of *his*.

The learned Principal's sixth Essay, "*On imputed righteousness*" and imputed sin, is a masterly exposure of the mistaken views which certain theologians have been wont to palm upon us as the doctrines of Holy Writ. That *the guilt of the actual transgression of Adam* is imputed to each of his descendants, who is literally guilty of having eaten the forbidden fruit, and *for that sin* is doomed to everlasting punishment, independently of any offences committed by himself; that *the very righteousness of Christ* is imputed to his faithful followers, because He performed what he did vicariously, *for* and in the stead of his people; so that His acts are considered to be *THEIRS*; is a fond fancy, unwarranted by Scripture, vainly absurd, and utterly impossible! Well may the laugh of the scoffer be raised against such idle notions; nor can we wonder to find the Socinian confirmed in his heresy, when the stupendous doctrine of the Atonement is identified with this miserable trash.

Christ, of his own accord, offered his life as "a ransom for many;" but when we are told of eternal punishment denounced against men for the actual sin of Adam, and this, not by their own *voluntary choice*, or by any act of their own, but by the absolute decree of the Almighty Judge, our ideas of the divine justice, whether drawn from reason or from Scripture, cannot but be shocked. When again we find Christ spoken of as suffering for us and in our stead, so that "by his stripes we are healed," though we cannot comprehend, indeed, this act of mysterious mercy, we do comprehend that "there is now no condemnation for them that are in Christ Jesus;" but that his suffering *in our stead* exempts his faithful followers from suffering in their own persons. But when men are told that the righteousness of Christ's life is imputed to believers, and considered as *their* merit, they are startled at the want of correspondence of this doctrine with the former, and its apparent inconsistency with the injunctions laid upon us to "bring forth the fruits of the Spirit" unto everlasting salvation;

because "God worketh in us both to will and to do of his good pleasure," while we are told that Christ has already fulfilled all moral obligations in our stead.—P. 195.

All this is admirable. The details of the argument we omit necessarily, though reluctantly, and proceed to the seventh Essay, '*On apparent contradictions in Scripture.*'

"The Doubts of Infidels, or, Queries relative to Scriptural Inconsistencies and *Contradictions*, submitted for elucidation to the Bench of Bishops, by a weak, but sincere Christian," is the title-page to one of Carlile's infamous publications. The Deist, who rejects the authority of Holy Writ, from the *inconsistencies* detected therein, will find an able adviser in our excellent author.

The seeming contradictions in Scripture are too numerous, (he writes) not to be the result of design; and doubtless *were* designed, not as mere difficulties to try our faith and patience, but as furnishing the most suitable mode of instruction that could have been devised, by mutually explaining, and modifying or limiting, or extending, one another's meaning. By this (*these*) means we are furnished, in some degree, with a test of the truth or falsity of our conclusions: as long as the appearance of mutual contradiction remains, we may be sure that we are wrong; when we can fairly and without violence *reconcile* passages of opposite tendencies, we may entertain a hope that we are right.—P. 212.

Having given a list of seeming discrepancies in detail, Dr. W. adds,

That they are not to be regarded merely in the light of *difficulties*, but rather as belonging to the mode of *instruction* employed in Scripture. In teaching moral duties, there are good reasons for introducing, as we find is occasionally done, some maxims which, taken separately, and interpreted with literal strictness, are at variance with each other, but which, when taken in connexion, serve to explain and modify each other. Instructions thus conveyed are evidently more striking and more likely to arouse the attention; and also, from the very circumstance that they call for careful reflection, more likely to make a lasting impression. But there are additional reasons for adopting this mode of conveying to us the requisite knowledge concerning mysteries which are not directly comprehensible by our understanding. Since no language could convey to man, with his present faculties, in *proper terms*, a clear and just notion of those attributes and acts of the Supreme Being, which revelation designed to impart,—it was necessary for this purpose to resort to *analogical* expressions, which may convey to us, in faint shadows and figures, such a knowledge of divine mysteries as is requisite, and is alone within the reach of our capacity.

Now the disadvantage attending the use of such language is, that men are sometimes apt to understand it too literally, and to interpret what is said more strictly than was intended. And the best remedy against this mistake, is to *vary* the figures employed as much as possible;—to illustrate the same thing by *several different analogies*; by which means, these several expressions, being inconsistent, when understood literally, will serve to limit and correct each other; and thus, together, to convey more clearly the real meaning designed.—Pp. 217, 218.

The mariner who has to steer his passage through the untracked ocean, when it happens that he cannot have the exact line of his course pointed out, is often enabled to avoid any important deviation from it, by being acquainted with certain boundaries on each side of it, and by keeping his vessel between them. Certain rocks and land-marks may serve to furnish to his eye a kind of line,

which will secure him, as long as he keeps within them, from certain shoals or currents, which he is to avoid on one side of his destined course: but this is of no service in guarding him against the dangers which may beset him on the *opposite* quarter; for *this* purpose, another line must be pointed out to him, in the same manner, on the *contrary* side; and though neither of these lines is precisely that of the course he is to steer, yet an attention to both of them will enable him to proceed midway, in safety, and in the direction required. Even thus, it will often happen, that two apparently opposite passages of Scripture, &c. &c. &c.—P. 220.

Intimately connected with this subject is our author's eighth Essay, "*On the mode of conveying moral precepts in the New Testament*," and equally admirable the talent with which it is treated. We commend it heartily to the perusal of every man; it will disabuse the sceptic of his prejudices; it will afford new instruction to the Christian; and it cannot but please the scholar for its style, and the logician for its argument.

Come we at length to the concluding Essay, "*On the influence of the Holy Spirit*." Having shewn that our Saviour's promise of perpetual residence with his disciples "even unto the end of the world," relates to something more than merely to a system of doctrines and motives, or to an abstract religious principle, and implies the real operation of a *personal agent* on the minds of believers; having proved that good men among the Israelites of old spake as they were moved by the Holy Ghost, he points out the difference between the Christian church and her predecessor, in respect of spiritual endowments. Of the Christian church the Holy Spirit is the PROMISED and PERMANENT Comforter; whereas under former dispensations his aid was neither *covenanted* nor *promised*; (for in this sense we are to construe the phrase, that the Holy Spirit "was not yet"—*οὐπω ἦν*.)^{*} Much difference of opinion has ever existed about the nature of grace. Whilst some have pretended to inspiration, and laid claim even to miraculous gifts, others have thought that spiritual succour is afforded to Christians of the present day in a *less degree* than on the primitive disciples of the cross. Dr. Whately, therefore, endeavours to point out the *resemblances* and the *differences* between our condition, and that of the primitive Christians, so that we may form a correct notion of the spiritual influence to be expected by us; avoiding, on the one hand, the fever of enthusiasm, and, on the other, the *ague* of graceless scepticism.

And this inquiry falls naturally under two heads; *viz.* 1st, as to the different classes of gifts themselves; and, 2dly, as to the *tokens* by which the presence of each is to be known,—the way in which each kind of spiritual influence is to be recognized.—P. 268.

The extraordinary gifts were not bestowed for the benefit of the

* "Given" is added by the translators.

possessor, but for the satisfactory conviction of his mind; the propagation of Christianity; and the edification of the church. These extraordinary gifts were *gradually* withdrawn, as they gradually became less necessary; and since they were generally conferred by the laying on of the hands of the Apostles,

The result must have been, that when all the Apostles had terminated their course on earth, all the channels must have been stopped through which this stream had hitherto flowed; and as the last generation dropped off, one by one, of such as had been thus gifted, this extraordinary manifestation of the Spirit became extinct.—P. 276.

This *extraordinary* manifestation of the Spirit constitutes one important difference between the early Christians and ourselves; but the corresponding point of resemblance is one of far higher importance; for we have no reason to suppose that that spiritual influence, which is conferred for the benefit of the individual Christian, is bestowed in any less degree, on sincere Christians, at the present day, than formerly. Now this surely is of incomparably higher importance than the miraculous gifts we have been speaking of.—P. 277.

So much with regard to the *character of the spiritual gifts themselves*. Our author next proceeds to the *signs* by which these two classes of gifts (the extraordinary and the ordinary) may be ascertained; and thence to notice some further points of difference and of resemblance between the primitive Christians and ourselves; whence he wisely warns us not to depreciate the gifts, which are within our reach, nor to set up a fond pretence to such as are not promised.

The doctrine of spiritual influence is beset with peculiar difficulties; and its perversion by the cant of one party, and the fanaticism of another, has, in no small degree, contributed to bring the Holy Scriptures, and particularly the writings of St. Paul, into unmerited contempt with such as have taken the extravagant conclusions of enthusiasm for the faith delivered to the saints. To such unhappy sciolists we recommend the pages of our excellent Essayist, though we confess that his idea, as to the motive which actuated our Lord in presenting himself in such a manner, that the two disciples, on their journey to Emmaus, might not recognize him, is too *fanciful* for our sober taste. Whilst the extraordinary gifts were ascertained "*by the stamp of some sensible miracle,*" the ordinary influence of the Holy Ghost,

There is every reason to believe, not only is, but always was, *imperceptible*, and undistinguishable, except by its fruits, from the ordinary workings of the human mind.—P. 292.

For,

As on the one hand, even the lowest of the extraordinary spiritual gifts alluded to by St. Paul, must always have been accompanied by a distinct manifestation of its super-human origin, so as to prevent the possibility of its being mistaken for an exercise of any natural power; so, on the other hand, even the very highest degree of purifying grace is, and always was, undistinguishable from the exercise of the natural powers, except by the holiness which is the result. * * * It is, 1st, by the inclinations of our hearts; 2dly, by our deliberations towards the accomplishment of our wishes; and, 3dly, by the

actions which are the result of these, that we must know what spirit we are of; for it is from God that "*all holy desires, all good counsels, and all just works do proceed.*"—P. 296.

The sign of the Christian's *claim* to this spiritual guidance, "of his being admitted to the *offer* of this grace," is his baptism into the Christian faith.

There are some, indeed, (writes Dr. Whately,) who represent baptism as a sign only of admission into the visible church, and not, necessarily, of spiritual regeneration. But the shortest and most decisive answer to these persons appears to be, that they are making a distinction without a difference. Such as the Church is described in Scripture, *viz.* as "the body of Jesus Christ," as "the Temple of the Holy Ghost which dwelleth in it," to speak of admittance into this Church, without an admission to the privileges bestowed on it, seems a contradiction in terms. The promises of Christ are made to the *Society* of which He is the Head; and to individuals, not as *men*, but as *members* of that society. * * * The visible Church of Christ is a society endowed by Him with the richest privileges: but then, it rests with each member of that society to *avail* himself aright of those privileges, or to neglect or abuse them.—P. 298.

We would transfer to our pages the admirable sentiments of our Essayist upon the Eucharist, as developed in the note at pp. 302, 303, 304, 305, of the volume we have thus endeavoured to analyse. If our readers feel but a moiety of the satisfaction in the perusal of our review of Dr. Whately, which ourselves have experienced in the study of his orthodox labours, we shall have done no little service to the interests of truth; for they who really relish these extracts, *must* consult the original works, which cannot be too warmly praised, or too widely circulated.

ART. II.—*Essentials of Hebrew Grammar; arranged agreeably to the Plan of Gesenius, for the Use of Students. By the Rev. JAMES CROCKER, M. A. of Trinity College, Cambridge, and Under Master of Felsted School, Essex.* Stevenson, Cambridge. 8vo. pp. 8. 2s.

THE paucity of labourers in the field of Hebrew literature makes us regret the conscientious necessity of exposing the futility of the present effort; for, whilst we gladly admit the correctness of our author's matter, as far as he goes, we are bound to accuse him of mocking us with the most incomplete specimen of Grammar ever published. Premising that Mr. Crocker has treated his subject in eight chapters, each singularly confined to one page, so as to devote an equal space to "Nouns and Pronouns," and to "Syntax," we shall proceed to remind him, and warn our readers, of a few material omissions in this work. We expected in vain to find at least all the usual artificial expressions,—as, *Begad Cephath; Ethan Moshe Vecalebh*,—suggested as useful formularies in Hebrew Memoria Technica. Again, adjectives with their peculiarities of comparison are not so

much as mentioned; no allusion is made to the unrivalled structure of the Hebrew conjugation, embodying, as it does, the pronoun with the root to form the different persons. An example is substituted for a definition; *e. g.* "Hiphil signifies, *He made to learn*, הִלְמִיד." Moreover, Vau Conversive (which has occupied whole tracts) is dismissed with ten words of notice; the article is spoken of by mere accident, instead of being explained in its proper place; the same may be complained of that important subject, Regimen;—the irregular verbs are not duly distinguished into quiescent and defective;—in the paradigm of third persons of each tense occur the participles;—the vocalic changes caused by the affixes to the verbs are not explained;—no attempt to decline a noun is deigned to be made;—such and so imperfect is this conspectus of the *Essentials of Hebrew Grammar*. Then, as to the price, reluctant as we are to step between an author and the public on such a point, we must express our concern and surprise at an exorbitance, which great perfection and laborious originality could scarcely justify. Will it be believed, as we vouch for a fact, that a converted Jew and learned grammarian in the sacred language, merely sets five times the price upon his work, which is thirty times as large as this scantling half sheet? So much for the liberal effect of Christianity on a Jew, and of studying Hebrew upon a Christian! The *job*, indeed, if *set up* in the same type as the preface, might have contained treble the matter in useful hints to incipient students, or important memoranda for more advanced scholars; and we hazard a conjecture, that the preface, with its compliments and deprecations, and so forth, contains nearly as much matter as the explanatory part of the text itself. Our deliberate opinion is, that such works do mischief: they may, indeed, when well-executed, be useful to the individual who personally extracts such heads of information in his own course of reading, but Mr. Crocker deceives himself, in supposing that others will gain time or acquire perfection by such *cram*-contrivances. On the whole, we profess our preference for amplification in rudimental works; and we illustrate our position, by observing, that a student of French will acquire more by reading Cobbett's prolix Grammar once, with its copious explanations and laborious perspicuity, than by wading repeatedly through a smaller work. The fact is, that the learner is left to do for himself all that the teacher omits to do for him. For ourselves, then, having consulted and compared every procurable Hebrew Grammar, at the outset of such studies, we must consistently express a doubt whether Mr. Crocker's eight pages, eight chapters, or *half* sheet, will greatly extend the number of profound Hebraists in his Majesty's dominions.

ART. III.—*The Life of the Right Reverend Thomas Wilson, D. D. late Lord Bishop of Sodor and Man. By the Rev. HUGH STOWELL, Rector of Ballaugh, Isle of Man. Third Edition. London: Rivingtons. 1829. Price 10s. 6d.*

CHRISTIAN biography cannot fail to be a profitable study for a Christian; and among the recorded lives of the pious dead, there are none, perhaps, which furnish more ample matter for reflection and improvement, than those of the Prelates of the English Church, from the Reformation downwards. The steady fortitude with which they stemmed the torrent of adversity in the days of persecution; the holy zeal with which they have ever maintained the profession of their faith through evil report and good report;—the humility, devotion, and charity of their public, and the sober piety and domestic virtues of their private lives, have “adorned the doctrine of God our Saviour,” and set forth the beauty and the excellence of the religion of Christ. In perusing the memoirs of a Cranmer, a Latimer, and a Ridley, we cling with affection to that pure and enlightened Church, the establishment of which they purchased for us with their blood. The energetic spirit of Jewel, and the judicious perseverance of Hooker, who supported the structure which their predecessors had erected, fill us with anxiety to preserve the fabric unimpaired, and to repel the dangers with which it ever has been, and is now more especially threatened. But it is, perhaps, by the records of those, whose lives were chiefly spent in the promotion of Christian unity and peace, and whose labours were rather directed to the furtherance of piety and love among the brethren, than to raise the sword of the Spirit against the enemies of the truth, that the heart is most sensibly touched, and the mind most deeply impressed. It is not that we are really less indebted to those who have stood forward in defence of our religion, and preserved it from spot and blemish, than to those who have spread its pure and wholesome doctrines in more quiet times, and exemplified their preaching by the practice of its duties in every varied circumstance and situation. But the aversion which we feel from the cause which rendered their warfare necessary, and the detestation with which we regard the barbarities to which they were exposed, detract essentially from the delight which the contemplation of their virtues would otherwise afford, and render us less willing to dwell upon the page of their eventful histories.

To the life of the good Bishop Wilson, then, we refer our readers, for the indulgence of all those amiable sympathies, which tend to interest the affections, while they improve the heart. In him were concentrated, to an extent which few perhaps have been able to reach,

the several characteristic graces of the faithful disciple of Christ. In the discharge of his episcopal duties,—in the domestic retirement of his family,—in the distribution of his charities, and his intercourse with the world,—in prosperity and in adversity,—we still behold in him the model of the sincere and humble man of God; and we close the record of his earthly career with the hope that “our last end may be like his.” If there is one feature, however, which marked his character more strongly than the rest, it was his trust in God, and pious resignation to his will. In him, if in any other man, was exemplified the apostolic precept to “pray without ceasing.” No undertaking was ever commenced by him without a humble intercession for its performance to God’s glory; no mercy was received without its due acknowledgement at the throne of grace; and no affliction endured without a prayer for patience, and devout submission to the chastisement of Heaven. Our hearts burn within us, as we read his pious ejaculations;—and none, who is not dead to every feeling of devotion, can read the eloquent outpourings of his soul without catching some spark of that fervour which animated his earnest supplications to the Father of mercies.

THOMAS WILSON was born at Burton, in Cheshire, Dec. 20, 1663. He was descended of an ancient and respectable family; and his parents, as described by himself, were “honest and fearing God.” Of the early part of his life little is known. It appears that he received a good education under the tuition of a Mr. Harpur, from whose care he was removed to Trinity College, Dublin, with a view to the study of physic. From this course he was diverted by the kind persuasions of Archdeacon Hewetson, who was led to observe his high qualifications for the office of the ministry; to which, after much laborious preparation, deep reflection, and frequent and fervent prayer, he was ordained by Dr. Moreton, Bishop of Kildare, on the feast of St. Peter, A.D. 1686. Shortly after his ordination he left Ireland, being appointed, on the 10th of December in the same year, to the Curacy of New Church, in the parish of Winwick, in Lancashire, of which Dr. Sherlock, his maternal uncle, was Rector. His stipend, as Curate, was only 30*l.* *per annum*; which, however, small as it was, not only satisfied his own moderate wants, but he set apart one-tenth of it for the poor. On the 20th of October, 1689, he was ordained Priest, by Nicholas, Lord Bishop of Chester; on which important occasion he determined to devote himself with increased diligence to his profession; and the good which he performed among his parishioners, both by his admonitions and charities, was unlimited. His qualifications recommended him, in 1692, to the notice of William, Earl of Derby, who made him his domestic Chaplain, and tutor to his son James, Lord Strange, with a salary of 30*l.* *per year*. About the

same time he was also elected Master of the almshouse, at Latham, which added 20*l.* to his income, of which he now dedicated one-fifth to charitable purposes. In 1693, he was seized with a fever, which brought him to the confines of the grave; and shortly after this he was called upon to perform a duty of the most trying and delicate nature, and from which a mind, actuated by a mere regard to temporal interests, would have shrunk in despair. The embarrassed state of his patron's affairs, occasioned by habits of profusion, and utter inattention to his domestic concerns, seemed to threaten the most ruinous consequences to his lordship, many of his creditors being greatly distressed, and others loud in their demands, and pressing in their importunities. Mr. Wilson could not continue an unconcerned spectator of these scenes, and he, therefore, at the risk of his patron's displeasure, ventured to call his attention to them; and, accordingly, he addressed to him the following admirable and judicious letter, which, happily, instead of giving offence, produced the effect he so ardently desired:—

My Lord,—Nothing but a sense of duty and gratitude, could have put me upon taking such a liberty as this, which because I have reason to believe concerns your lordship, I can willingly hazard all the future favours your lordship designs me, rather than be unconcerned and silent in a matter of this moment, though I have no reason to fear such a consequence. I do, therefore, with all imaginable submission, offer these following particulars, touching your creditors, to your lordship's consideration.

First: Though several debts, as your lordship urges, may be unjust, and perhaps most of the bills in part unreasonable; yet it is very probable that a great many are really just; and if these are not paid, those who suffer have a just complaint to God and man, which must certainly have a very ill influence upon your lordship's affairs.

Secondly: That several in the neighbourhood are undone if they are not speedily considered; they are forced to the last necessity, some to sell their estates, and others ready to leave the country, or to lie in gaol for debts which are owing to them from your lordship. They come every day with tears and petitions, which nobody takes notice of, and so your lordship never comes to know what they suffer and complain of.

Thirdly: Your lordship sees what methods the rest who are more able are taking, and you know best what may be the consequence of what they are doing: but however it ends, if their demands are just, they will still have reason to complain of the wrong that is done them.

Fourthly: Your lordship is never suffered to know what influence these things have upon your temporal affairs; but I am ready to make it out, whenever your lordship shall think it your interest to inquire into this matter, that you pay constantly one-third more for what you want than does any other person. I know very few care, or are concerned at this; but I am one of those who cannot but see and lament this hardship and misfortune, which cannot possibly be remedied, till your lordship has taken some order with your creditors, and reformed those who shall have the disposal of your monies for the time to come.

Fifthly: I am not able to foresee how these things will end, and one cannot tell what they may be forced to attempt. It is too likely, that if any disturbance should happen in the government, their wants may make them desperate, and

their numbers insolent. I have been lately told, that some of them have secretly threatened some such thing.

And now, my Lord, if I have said any thing unbecoming me, I hope your lordship will pardon me, and believe it a fault of indiscretion, rather than design. I mean honestly; and, that your lordship may think so, I do protest, in the presence of God, that I had rather beg all my life than to be so far wanting to myself, and that duty which I owe to God and your lordship, as not to have given your lordship these short hints by word of mouth and writing, which your lordship could not possibly have, but from some faithful servant, as I presume to subscribe myself, and, my lord, your most dutiful chaplain,

Oct. 22, 1696.

T. W.

An profecturus sim, nescio; malim, successum mihi quam fidem deesse.—Pp. 24—26.

This kind remonstrance was not only received by Lord Derby with the attention which it deserved, but raised the giver of it considerably in his esteem. Under his advice and direction his patron's affairs were soon happily arranged; and he found himself at liberty, by his counsels, his instructions, and his prayers, to attend to the religious improvement of the household. In these endeavours he appears to have derived important assistance from Lady Derby, whom he represents as an illustrious example of virtue and piety, of zeal and sincerity. More especially he directed his attention to the formation of the moral and religious character of his pupil Lord Strange, respecting whom the following anecdote is sufficiently amusing:—

The principal defects in this young nobleman's character, were an impetuosity of temper and want of consideration. Mr. Wilson studiously endeavoured to correct these defects. To impress his lessons on this subject more effectually, he had recourse to an extraordinary experiment. One day, as Lord Strange was going to subscribe a paper which he had not read, his tutor dropped some burning sealing-wax on his finger, which, from the exquisite pain it occasioned, excited a feeling of strong indignation; but this feeling quickly subsided when he was informed of the friendly design of the action, and considered that it was done to remind him while he lived, never to sign a paper which he had not first attentively read. So important a lesson could hardly be purchased at too high a price.—P. 29.

In 1693, the Bishopric of Sodor and Man became vacant, and Lord Derby, in whom the right of appointment lay, offered his Chaplain the preferment. Mr. Wilson thankfully acknowledged the favour; but from a modest distrust of his fitness for an office of such awful responsibility, firmly declined its acceptance. Lord Derby was still unwilling to appoint any other person to the See, and it remained vacant for four years, when the Archbishop complained to King William, who insisted upon an immediate appointment, and threatening, in the event of any further delay, to fill up the vacancy himself. Accordingly Mr. Wilson, as he himself expresses it, *was forced into the Bishopric*, being consecrated on the 16th of January, 1697. With ardour and resolution he entered upon his holy office; and his whole zeal and energies, during the remainder of his life, were anxiously

devoted to the faithful discharge of his episcopal duties. His charities more especially were unbounded; his prayers to the Almighty fervent and unceasing; and both in public and private, he laboured to set an example of Christian piety and virtue to all who came within his sphere.

The Bishop was regular and devout in the observance of family worship. The whole family constantly assembled in his chapel at six o'clock every morning during the summer season, and at seven in the winter, when he himself, or one of the candidates for the holy ministry, who were inmates in his house, offered up solemn prayer. The evening sacrifice was performed in the same manner at a stated hour. As he arranged all his affairs with exact method, so he conducted his family devotions with particular order and regularity. At the appointed hour of prayer, a servant entered the room where the Bishop was sitting, and, with a respectful bow, uttered these words, "My Lord, all things are ready;" instantly the Bishop arose, and with holy joy applied himself to his favourite work. Whoever were his guests, or whatever was his employment, the morning and evening sacrifice was never intermitted. It is related, that on one occasion, when he had a large company at his house, consisting of foreigners and persons of different religious persuasions, the servant entered the parlour at the hallowed hour, with the usual intimation. His Lordship having apologized to the company for leaving them, telling them that he was going to pray with his people, immediately retired, but no sooner had he reached the chapel, than every one of his guests followed, as if constrained by an involuntary impulse, and an irresistible attraction. *The silent eloquence of example will often make proselytes where no arguments will avail.*—Pp. 44, 45.

The necessary repairs of the episcopal residence somewhat curtailed the excellent Bishop's means of charities, when he was first appointed to the Diocese. This he exceedingly regretted; and his beneficence always increased in proportion to his income. In order to prevent as much as possible the misapplication of his goodness, he required the native poor to bring certificates of recommendation from their ministers. At the same time he never allowed the dread of being imposed on to interfere with his alms. It was a favourite maxim with him, that "he would rather give to ten unworthy, than that one deserving object should go away without relief." Some idea of his unbounded charity may be formed from the following extract:—

As the Bishop had a poor's drawer in his bureau for the reception of all monies dedicated to charitable uses, so he had a poor's chest in his barn, for the reception of corn and meal, designed for the relief of the indigent. This chest he was in the habit of frequently inspecting, that he might be satisfied it was filled even up to the brim. At a season of unusual scarcity in the island, when, according to custom, he was inspecting the poor man's repository, he found it almost empty, whilst the family-chest was abundantly supplied. He expressed great displeasure on the occasion, and gave a strict charge to the steward of his house, that whoever were neglected, the poor should not. He regarded the claims of the poor as sacred, and made provision for every species of want and distress. When corn was measured for the poor, he gave express orders to his steward not to stroke it, as is usual, but to give heaped measure. He often conversed with the objects of charity who applied for relief, and

minutely inquired into the circumstances of their case. One day a pauper, who had a large family, calling at Bishop's Court, was asked by the Bishop how he contrived to get food for his children. "May it please your Lordship," says he, "I go round with my bag from house to house, and generally get a herring from each housekeeper. This is our food; and as to drink, we quench our thirst at the nearest stream of water."—"Poor man! (says the Bishop,) that is hard fare; but mind you call here whenever you pass this way, and you shall get your bag filled." Many a bag was filled, and many a family sustained by provisions from the stores of this generous friend of the poor.

A more interesting spectacle could scarcely have been exhibited to the eye of the philanthropist, than the Bishop's demesne presented. There he might have seen manufactories of different kinds, carried on with greater energy and activity, than any prospect of secular advantage could have produced. Benevolence gave motion to the wheels, and charity guided every operation. Days of patriarchal simplicity seemed to have returned. The materials required in manufacturing garments for the poor, were procured in exchange for the produce of the demesne. Artisans of different kinds were busily employed in manufacturing these materials. The poor's wardrobe was kept always supplied with garments of every size, suited to every sex and age. The poor who could weave or spin, repaired to Bishop's Court with their webs, their yarn and worsted, as to a general mart, where they bartered their different articles for corn. This traffic of charity was regularly carried on. Every species of distress found relief at Bishop's Court. Whether the hungry or naked applied, their claims were sure to be duly considered, and liberally answered. The attention of this real friend to the poor, extended to the minutest circumstances of their condition. He was in the habit of purchasing an assortment of spectacles, and distributing them amongst the aged poor, whose eye-sight began to fail, that such of them as could read, might read their Bible by means of this seasonable aid; and that such of them as could not, might, as their kind benefactor expressed it, use these glasses "to help them to thread a needle to mend their clothes." Imagination can scarcely picture a more pleasing and interesting scene, than that which presents the pious and venerable Bishop Wilson distributing spectacles amongst a crowd of the aged poor for such purposes as these.—Pp. 86—88.

Bishop Wilson's attention, however, was by no means confined to the temporal concerns of those committed to his charge, but was equally zealous in the promotion of their spiritual welfare. With a view to the more ready communication of his instructions, he made himself master of the Manks language, and took great pleasure in conversing with the peasantry in their native tongue. In 1699, he published a book both in English and Manks, entitled, "The Principles and Duties of Christianity." He procured also a translation of the Gospel of St. Matthew into Manks, and afterwards the other Gospels, and the Acts of the Apostles: and by the assistance of Dr. Bray, he established a parochial library in almost every parish of the Diocese. In order still further to promote the religious improvement of his people, he annually held a convocation of his Clergy, at which he earnestly and affectionately exhorted them to their pastoral duties. Many of his charges, delivered at these convocations, have been published since his death. They were suited to the circumstances of the country, and the spirit of the times. Sundry parochial schools

also were gradually established, and every means taken to advance the spiritual good of the island.

With an unremitting watchfulness over their pastoral labours, Bishop Wilson united the warmest affection for his Clergy. He lost no opportunity of increasing their comforts; he made all their difficulties his own; he received them at all times under his roof with the most affectionate welcome. Their attachment to him, on the other hand, was as great as their obligation; and his name is still preserved with veneration among the Clergy of the island. Nor is there any wonder in this mutual love which existed between them, when we consider the means which he took to insure it.

For a year before their entrance on the holy ministry, he took them to reside in his family, that they might be continually under his inspection, and have the benefit of his daily instructions. This invaluable privilege tended to form the young candidates to genuine piety and extensive usefulness. They had the advantage of a pious and enlightened instructor to assist them in the hourly prosecution of their studies, to elucidate what was obscure, to expound what was difficult, and to enforce what was important. He took particular pains to bring the young students to an accurate and distinct knowledge of the Greek Testament. They every day read a portion of it to him, and heard his remarks and observations on the passage read. He recommended to their perusal the best writers in Divinity, conversed with them on the subject of personal religion, and both by precept and example, laboured earnestly to render them "able ministers of the New Testament."—Pp. 130, 131.

But we must now return to the Bishop's private life, and take a hasty sketch of it, to its close in peace. On the 29th of September, 1698, the year following his appointment to the Bishopric, he was united in marriage to Mary, daughter of Thomas Patten, Esq. of Warrington;—a lady who is represented as bearing a near resemblance to himself in piety and charity, and as contributing largely to his benevolent undertakings. By her he had four children, two sons and two daughters. They all died young, except the youngest, Thomas, who survived his father, and was Prebendary of Westminster, and Rector of St. Stephen's, Walbrook. His union with his amiable consort was of the most delightful and endearing nature; but it was but of short duration. She died on the 9th of March, 1795, after a lingering illness, at the house of her father at Warrington, whither she had been removed for the benefit of her native air. The good Bishop mourned his affliction, and felt it deeply; but he was still resigned. He had prayed fervently for her recovery, for her support under her visitation, and for her admission into the regions of eternal happiness; and he now submitted in patience to the will of God, and uttered not a murmur at his afflicting visitation. His prayers and meditation on the death of his wife, are the most beautiful and eloquent effusions of a mind duly sensible of the union of mercy and love in all the Almighty's dispensations.

From this scene of sorrow Bishop Wilson returned to the duties of his diocese, which he continued to prosecute with increasing ardour and apostolic zeal, till they were at length interrupted, in 1718, by an event of a most singular and trying nature. The most unwarrantable encroachment had been made in the island on the ecclesiastical authority, and the privileges of the Bishop and the Church invaded by the civil officers, under the tyrannical government of Captain Horne. At length the Bishop thought proper to remonstrate with the Governor, and Lord Derby, who seems to have taken part with the civil officers; the immediate ground of his appeal being a fine of 10*l*. which had been illegally levied upon him for contempt, in not appearing in London to defend sentence passed in a case purely spiritual. He could obtain, however, no redress; and in the meantime a most abominable pamphlet, called "The Independent Whig," written against the interest of the Church, and reviling the Christian religion, was industriously circulated, with the connivance of the Governor, through the island. Of this the Bishop was informed by John Stevenson, Esq. who sent him a copy of the pamphlet; for which interference he was imprisoned by an order from the Governor. Against this act of oppression the Bishop again remonstrated; issuing at the same time a circular to the Clergy, and exhorting them to use their best endeavours to counteract the dangerous tendency of the pamphlet in question. While these events were in progress, Mrs. Horne, the Governor's wife, by means of a false accusation against a widow of irreproachable character, induced Archdeacon Horribin to refuse her the sacrament; and refusing to retract, was in her turn forbidden by the Bishop to approach the Lord's table. This decree being violated by the Archdeacon, Bishop Wilson,—who, though he could forgive any offence against himself, would not suffer a breach of the laws and orders of the Church,—suspended him for contumacy and canonical disobedience. Upon this, the Archdeacon, instead of applying to the Metropolitan, sought redress at the hands of the Governor, who fined the Bishop 50*l*., and the Vicars-general, Dr. Walker, and Mr. Curghey, 20*l*. each; the payment of which being refused, they were imprisoned on the 29th of June, 1722, in Castle Rushen. Here he was confined two months, at the termination of which period he was released on preferring an appeal to the King in Council; and his return to his home was welcomed by a general jubilee throughout the island. His cause was tried by the King in Council, on the 4th of July, 1724, who reversed all the proceedings of his adversaries. The expenses, however, attending the suit were enormous; and, as the Bishop would not be prevailed upon to sue for damages, fell heavy upon him, though he was assisted by a considerable subscription. King William, indeed, had promised to

defray them, but his death prevented the fulfilment of his intention. He had also offered him the Bishopric of Exeter, as some compensation for his sufferings in defence of the laws of the Church; but he could not be persuaded to leave the scenes of his usefulness, which he saw the prospect of being enabled to increase.

It was observed in the outset, that the leading feature in Bishop Wilson's character was a firm reliance on God's providence, accompanied with continual prayer, and daily supplication. Before we bring his life to a close, it will not be an uninteresting object to illustrate this point from the miscellaneous events of his life.

Bishop Wilson kept a regular diary both of merciful and afflictive providences, and made a wise and suitable improvement of them. From this diary it appears that a fire broke out in the palace, about two o'clock in the morning, in the chamber over that in which the Bishop slept, "which," says he, "by God's providence, to which I ascribe all the blessings and deliverances I meet with, I soon extinguished. Had it continued undiscovered but a very short space of time, the wind was so high, that in all probability it would have reduced my house to ashes."

"Blessed be God for this and all other his mercies vouchsafed to me and to my family. God grant that a just sense of his obligations laid so often upon me may oblige me to such returns of gratitude as become such mighty favours." Amen. He made every incident in his life a subject of humiliation or thanksgiving. Whatever befel him reminded him of the divine presence, and of his continual dependance on the great Preserver of all. Of this the following passage in his diary is a striking example.

"The very hairs of your head are all numbered."

"Thursday, Feb. 10th, 1703. Blessed be the good providence of God, which secures and delivers us from dangers which no care can prevent, no skill but the hand of God only can free us from. The cook-maid having left a pin in the breast of a fowl, I swallowed it unawares; but by the help of a vomit, and God's great goodness to me, I got it up again; for whose goodness I desire to be for ever thankful; and beseech him that I may never forget the many peculiar favours I have received at his hands. Let them give thanks whom the Lord hath delivered."—Pp. 213, 214.

No incident in the Bishop's life passed unnoticed, or unobserved. In his diary, 1st January, 1725, he writes as follows: "My dear child coming to see me from Liverpool, was in a tempest driven to the coast of Ireland, and there shipwrecked; but by the great mercy of God, his life was saved; and this day (January 16,) I have a letter under his own hand. The Lord make me thankful." Thus every occurrence raised his heart to heaven, enlivened his devotion, or increased his thankfulness.—P. 220.

In the year 1735, a circumstance occurred, which appears to have given him heart-felt pain. Three persons in the diocese, who had been convicted of the crimes of robbery and housebreaking, were under the sentence of death. This was an unusual occurrence in the Isle of Man. The Bishop viewed it with sensations of unfeigned commiseration, and earnestly endeavoured to improve it to the spiritual benefit of the unhappy sufferers, and of the country at large. To this end he drew up prayers and exhortations, to be used in the different Churches throughout the diocese; and he himself called on the people from the pulpit to join with him in fervent prayers, for the conversion and salvation of the wretched culprits, concluding with an impressive address on the dreadful nature and fatal consequences of the sins which had occasioned such deep distress.—Pp. 223, 224.

The following circumstance is recorded in his diary. "On Tuesday, 26th Feb. 1750, my son sitting in his study by the fire, an hurricane blew down, or rather carried off, a whole stack of chimneys, directly over his head, without one

brick breaking off the stack, which was carried and fell clear from the house. At the same time the house was stript, and all the family (so great was the goodness of God) unhurt."

Again, March 2d, 1750, he writes: "My dear son returning from a funeral, the coachman ran against a brewer's dray, and hung over the coach, and cut my son's hand, of which my daughter gives me this account, and hopes by the blessing of God he will do very well; but he is not able yet to hold a pen. These are great visitations of mercy. God sanctify them to his glory and our salvation! This is the second miracle of mercy, by which my son's life has been preserved. Blessing and honour, and wisdom and thanksgiving, and power and glory, and might, be unto our God for ever and ever. Amen."—P. 242.

Our limits warn us that we are trespassing, not upon our readers' patience, but upon our own space. We must, therefore, bring our memoir to a close. After visiting England, in 1735, and meeting with every demonstration of respect, not only from the people, but in the courts of Anne and the first two Georges, he returned to his Diocese, and there resided during the remainder of his life; the closing years of which were marked with the blessings, which the aged Christian never fails to enjoy. He was prepared for death, and its approach was welcomed as the passport to happiness, through the merits of the Redeemer. Having passed his 92d year, his intellectual powers began to fail, and he remained in a state of delirium for some weeks previous to his dissolution. Still there was a sensibility in all his expressions, and pious ejaculations were ever on his lips. He died on the 7th of March, 1755, in the 93d year of his age, and the 58th of his consecration.

His funeral was such as had never before been witnessed in the Isle of Man. It must have been a most interesting and affecting spectacle. The inhabitants of the island assembled from every town, and parish, and village, to pay their last tribute of respect to one who had been so dear to them all. Scarcely an individual was absent, excepting such as age or infirmity kept at home. The tenants on the demesne, habited in mourning, were appointed to bear the corpse to the grave; but at every resting-place, the crowd earnestly contended for the honour of carrying the precious remains for a few moments on their shoulders, and such of them as were permitted, esteemed it a peculiar honour.

The coffin was made from one of the elm-trees which the Bishop had planted soon after his coming to the Isle of Man. A few years before his death, he got the tree cut down and sawed into planks, to be in a state of readiness to receive his remains, and probably to answer the further end of a *memento mori*. The day of the funeral was a day of universal mourning throughout the island.—Pp. 258, 259.

His remains were interred in the church-yard of Kirk Michael, and a plain black marble monument has been erected over his grave, with the following Epitaph inscribed on it:

Sleeping in Jesus, here lieth the body of
THOMAS WILSON, D. D. Lord Bishop of this Isle,
Who died March 7th, 1755,
Aged 93, and in the 58th year of his consecration.
This Monument was erected

By his Son, Thomas Wilson, D. D. a native of this parish,
Who, in obedience to the express commands of his Father,
declines giving him the character he so justly deserved.

Let this Island speak the rest!—P. 261.

Such was Bishop Wilson; and such, "being dead, he still speaketh," by his example, and by his writings. These last embrace a variety of subjects; all of them, with the exception of the "History of the Isle of Man," connected with the duties of his office. Their characteristic feature is simplicity both of sentiment and language; and his devotional exercises bear a marked similarity to the Liturgy of the Church of England, in point of chaste composition, deep humility, and ardent piety. His *Sacra Privata* are a rich treasure of devotion, not only for the Minister of God, but for every Christian; and his *Maxims of Piety* are full of the most important matter, delivered in the most instructive and impressive form. His *Sermons*, ninety-nine in number, are almost entirely *practical*; written in a plain and familiar style, studiously avoiding all points of controversial divinity, and directed to the reproof of sin and the reformation of sinners.

Of the work which has furnished the materials of the foregoing rapid sketch of the life and character of this truly amiable man and distinguished prelate, our opinion will readily be formed, without much additional observation. It has reached its third edition, and is fully entitled to the patronage it has received. Mr. Stowell never fails to improve the example of Bishop Wilson to the edification of his readers, and that in the spirit of one who has learnt Christianity in the same school, which he would throw open to others. We do not say that there is not here and there an opinion, which we could wish suppressed, or an expression which is somewhat out of place; but, taken as a whole, we have seldom opened a more interesting and instructive piece of Christian biography, or one more likely to make a deep and lasting impression upon the mind.

LITERARY REPORT.

Sermons on Various Subjects and Occasions: including Three Discourses on the Evidences, the Obligations, and the Spirit of the Gospel. By the Rev. JAMES WALKER, D.D. F.R.S.E. of St. John's College, Cambridge, Episcopal Professor of Divinity in Edinburgh. To which is added, a Sermon on Redemption, by the late Rev. JAMES RAMSAY, A.M. Vicar of Teston, and Rector of Nettlestead, in Kent. London: Rivingtons. 8vo. pp. 414. Price 10s. 6d.

WE have not often met with a volume of *Sermons*, to which we could

so entirely and so readily affix, not only our critical, but our cordial approbation, as to that of Dr. Walker. Elegant in style, sound in doctrine, scriptural in argument, and persuasive in exhortation, these sermons are equally adapted to the study of the divine, the closet, and the congregation. To say more would be superfluous; but as we do not wish to be taken altogether upon trust, we shall extract the following truly evangelical exposition from the second Discourse. It is a good sample of the author's manner; and his matter is, throughout, of the same solid and convincing character.

It is very certain in reference not only to times past, but to the present, that the scale of holiness, instead of being, as it really is, essentially raised by the Gospel standard, has, in fact, been lowered, by fixing the attention too exclusively on one portion of the truth, and by forgetting that the whole system is essentially practical. All the truths of the Gospel are to be considered together, not separately, one or more to the exclusion of the rest. With a view to their just influence on the heart and conduct, they must be considered in that just and necessary connexion in which one is modified by another, and in which, thus modified, they all combine to bring us in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

When we maintain, with St. Paul, that we are justified by faith alone, we mean that our justification is of free grace, and that our works had and have no part whatever in procuring to us this great gratuity. But then we must consider that our faith, so far as it is an actor, an attribute of our own, is as little meritorious as our works. It is a mean whereby we are enabled, by God's preventing and assisting grace, to apply to ourselves that justification of which the blessed Redeemer is the sole, efficient, and meritorious cause. But forasmuch as faith on our part, though it is in no respect meritorious, is yet a necessary mean; so also are works the equally necessary fruits of a true and lively faith. It is not the bare assent to the truths of the Gospel, nor the mere embracing of Christianity, as our outward profession, because we believe it to be true, which constitutes that faith to which so many and such great things are ascribed in Scripture. The sound and saving faith of which such mighty things are predicated, is a gift or grace of a much higher quality. In this respect it is the vivifying principle of the Christian life, which prepares and promotes all the graces of the Gospel, and all the indispensable works of Christian piety. When it is considered simply in itself, and apart from the practical graces which it is calculated to prepare and intended to promote, it becomes a comparatively inferior quality, greatly inferior to charity, and even to hope. When it is combined with all the gifts and graces which are implied in a true and saving faith, it justly merits all the high attributes conferred upon it by St. Paul; but then it merits them in the very same respect as the works which are insisted on by St. James: nor would there be any difficulty

in the matter, if men, instead of dwelling on parts of the system, and thereby involving themselves in speculative difficulties, and in practical obscurities, would consider the whole in combination, as it involves the theory, the practice, and the result of the Christian Revelation. Those who carry the consideration of salvation by faith to excess, do so in vindication of free grace, and in just abhorrence of all claim of right on the part of man in virtue of his own works and deservings. But where free grace is and operates, it is productive of good works. These no Christian will ever plead as meritorious at the bar of judgment, though without them he will never be meet to be a partaker of the inheritance of the saints in light. The foundation stands firm. At the final judgment we can plead nothing that is properly our own; neither our faith, nor our works, nor both combined. When we stand there, if we shall have assigned to us a portion in the inheritance prepared from the foundation of the world, it is in the Redeemer's strength and mercy and merits that we shall so stand acquitted and rewarded, and not in our own. But forasmuch as He has freely furnished the means in the preparation, in the commencement, and in the progress of our Christian career, we must of necessity possess the fruit, or we shall never hear the welcome call which leads to the eternal reward.—Pp. 52—56.

The Sermon on *Redemption* was written, but not preached, by the author's uncle, Mr. Ramsay. It is added as well on account of its practical utility, as in honour to the memory of a departed relative and a worthy man. Our limits do not admit of another extract, or we would gladly have enriched our columns from this source.

Memoirs of the Reformers, British and Foreign. By the Rev. J. W. MIDDLETON, A. M. formerly of Trinity College, Oxford. 3 vols. 18mo. pp. x. 383, 355, 379. London: Seeley. 1829. 10s. 6d.

THE object of this work is to give an account of select individuals of the great family of European Reformers, "equally removed from the prolixity of extended memoir, and the meagreness of biographical notice;" and elucidate the several opinions maintained by each, from their professed publi-

ications or epistolary correspondence. Of the three volumes, the first is devoted to the lives, in chronological order, of the first reformers, the Zuinglians, and the Calvinists; the second to the Lutherans; and the third to the great fathers of the English Church. We have no fault to find either with the design or the execution of the work; nor should we have objected to the reflections which are occasionally interspersed with the biographical sketches, were it not that we are suspicious of the writer's orthodoxy. On this subject, as guardians of the true doctrines and tenets of the Church, we are exquisitely sensitive; so that, however honest a man may be, and however we may admire his honesty, we cannot allow his errors to be diffused abroad, without guarding against the evils which they might otherwise occasion.

Prophecies of Christ and Christian Times, selected from the Old and New Testament, and arranged according to the Periods in which they were pronounced. By a Layman. Edited by the Rev. H. CLISSOLD, A. M. Minister of Stockwell Chapel, Lambeth. London: Rivingtons. 8vo. 1828. Price 6s. 6d.

WE have no opinion to give as to the literary importance of this volume, because it is "merely," what it professes to be, "a compilation from the Bible;" but so far as its claim to notice as a compendium is concerned, we have no scruples against commending it to the good offices of our friends. The student will find it a useful collection of passages of the most interesting kind; and may, perhaps, be induced to follow up the suggestions of the Preface, in the continuance of a subject thus commenced, for "the improvement and happiness of man, and the glory of God."

The book is divided into eight chapters; the first seven relate to the prophecies of Christ; the eighth to prophecies by Christ. These chapters are again divided into sections, numbered according to their import; embracing 236 passages from the Old and New Testaments, arranged according to their relative connexion. At

the foot of the pages, there are short explanatory notes, with references to previous observations, and authorities for the interpretations given. The whole concludes with the fourth Eclogue of Virgil, and so much of Constantine's *Oratio ad Sanctorum Cœtum* as relates to it. This is extracted from Eusebius.

The Nature and Time of the Second Advent of Messiah, considered in Four Letters. By the Rev. S. MADDEN, Jun. A. B. Kilkenny. Dublin: Curry. 1829. 12mo. pp. 140. Price 2s. 6d.

THOUGH inquiries into the intent of those prophecies, which yet remain to be fulfilled, cannot be expected to arrive at any positively certain conclusion; still, so long as they are conducted without transgressing the caution, "not to be wise beyond that which is written," they tend to promote the acquisition of scriptural knowledge, and consequently to extend the spiritual improvement of mankind. Such works, therefore, as this of Mr. Madden cannot be justly charged, as they sometimes are, with inutility and presumption; more especially, as he has treated his subject with great perspicuity, and in a manner calculated to throw considerable light upon a point, which has given rise to some difference of opinion.

With respect to the *nature* of the second Advent, the same words, *παρουσία* and *ἐμφάνεια*, which are applied to the *first coming* of our Lord, are also used to designate the *second*; and therefore as the *first* was confessedly a *personal* appearance, it is reasonable to conclude that the *second* will be so likewise. Now it appears from a variety of predictions, that a general restoration of the whole Jewish people to their ancient inheritance will eventually take place, and be attended with *marvellous things, according to the days of their coming out of Egypt*, (Micah vii. 15) to be wrought by the same divine agent which wrought their former deliverance. But it is now almost universally admitted, that the agent upon this occasion was the second person in the Godhead; and that his Hebrew appellation, which the English translation renders "the angel of the Lord,"

would be more properly translated "*the Angel Jehovah*." Hence it appears that as this *visible presence* of the Son of God was the most marvellous of all the marvels then exhibited; so at their future restoration he will again lead them visibly and *personally*; not indeed veiling his glory as of old, but in the glorified bodily form in which he formerly appeared upon earth. It follows also that the *time* of the second advent will precede the restoration of Israel; and consequently it will also precede the complete conversion of the Gentiles, which will be subsequent to that event.

Such is the outline of the proposition which Mr. Madden has undertaken to prove; and although we do not feel bound to assent to all his deductions, we cannot do less than recommend his work, especially at this season of the year, to the attention of our readers.

A Brief Survey of the Evidence and Nature of the Christian Religion, in Seventeen Sermons, preached in Hampstead Chapel, at Hampstead, by the Rev. EDWARD GARRARD MARSH, M.A. London: Seeley and Co. 1829. 8vo. pp. 323. Price 9s.

In order to develop the object which the author had in view, in the delivery of these Sermons, we cannot do better than subjoin the recapitulation of the subject with which he opens his concluding discourse.

I have shewn you some of the proofs, which appear to me clearly to establish the fact, first, that we live under the government of an almighty, gracious, wise, and holy Being, by whom we were created, and on whom we continually depend; secondly, that we have violated his laws, and are for this reason exposed to the sentence of his just displeasure; thirdly, that he has mercifully instituted a way for our deliverance from this righteous sentence, having given his son to suffer punishment in our stead; and, lastly, I have shewn you, in what this way of deliverance consists, namely, that if, repenting of our sins, we rely on the atonement of Christ for justification before God, he will not only in answer to our prayers justify us freely, and forgive us all our past offences, but also bestow upon us in answer to our prayers the graces of his Holy Spirit, who will dwell in our hearts, mould our thoughts and affections to his will,

and in short renew and transform and sanctify us wholly, though gradually, till we at length become meet for the inheritance of the saints in light, and are received by him to his own glory and joy. The course of this sanctifying process with its various impediments and helps we have also traced, and have thus followed the Christian through his career of conflict to his final triumph.—1p. 305, 306.

We recorded our opinion, in our last Number, of the general inefficacy of pulpit-discussions on the evidences of christianity; and this opinion, though there is much good writing, close reasoning, and forcible application in the volume before us, we are in no wise inclined to retract. We have been pleased by the perusal of our Author's sermons: indeed the volume contains much which cannot be read without benefit by every Christian. On this account we are sorry to observe a tendency to Calvinism in Mr. Marsh's exposition and application of some of the doctrines of the Gospel, which, we fear, will be a considerable drawback to the advantage which, in every other respect, his labours are well qualified to produce.

IN THE PRESS.

Evening Amusements; or the Beauties of the Heavens displayed, for the year 1830.

A View of the Scripture Revelation concerning a Future State; laid before his Parishioners, by a Country Pastor.

Hours of Devotion for the promotion of true Christianity and Family Worship. Translated from the original German.

Patroni Ecclesiarum; or, a List, alphabetically arranged, of all the Patrons of Dignities, Rectories, Vicarages, Perpetual Curacies, and Chapelries of the United Church of England and Ireland. With Indexes.

PREPARING FOR PUBLICATION.

In the course of next Spring will be published, a Memoir of the Life of the Right Rev. T. F. Middleton, D.D. late Lord Bishop of Calcutta. By the Rev. C. W. Le Bas, A.M. late Fellow of Trinity College, Cambridge.

The Civil and Ecclesiastical History of England, from the Invasion of the Romans to the passing of the Catholic Relief Bill in 1829. By C. St. George. 2 thick vols. 12mo.

1829, a Poem. By Edward W. Cox, author of 'The Opening of the Sixth Seal.'

A SERMON.

CHRISTMAS DAY.

MICAH V. 2.

But thou, Bethlchem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be ruler in Israel, whose goings forth have been from of old, from everlasting.

THE testimony of Jesus, said the mysterious conductor of St. John in the Revelations, is the spirit of prophecy. And that it should be so, is altogether suitable and appropriate; for prophecy is at once the most uncommon, and the least suspicious kind of testimony. It is the most uncommon, as it implies a perfect acquaintance both with those latent causes that decide the succession of events, and with the order of the events themselves;—a knowledge, which, from its very character, must be peculiar to the Deity himself, or to those whom he has vouchsafed to illuminate with an unusual portion of his celestial light. It is also the least suspicious kind of testimony, as it can neither be susceptible of prejudice, interest, or falsehood—prejudice and interest being precluded by the remoteness of the events to which it refers, and falsehood by its very nature, since predictions not realised by the fact are not prophecy, but imposture. So strong, indeed, and so little liable to perversion, is the evidence deducible from prophecy, that it is accounted by St. Peter of equal, or even of superior validity, to that of personal experience and ocular demonstration. “We have not,” he says to his brethren, “followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount.” To testimony like this, it might well be supposed, that no stronger asseveration could be added. Yet the Apostle continues, “We have also a more sure word of prophecy,” as if he had said, All human testimony, even the evidence of the senses themselves, may possibly be open to exception; but prophecy, which “came not in old time by the will of men, but which holy men of God spake as they were moved by the Holy Ghost;” prophecy, which is the word of the true God, must itself be true; and “it is easier for heaven and earth to pass, than one jot or tittle of his word to pass away.”

Perhaps, in the whole compass of the prophetic writings, there is not any single passage more explicit, and consequently more interesting, than that in our text. Though delivered more than seven hundred years antecedent to the coming of our Lord, it fixes, with the utmost precision, the very place of his birth, in the face of a thousand impediments which presented themselves to the obstruction of its accom-

plishment. Notwithstanding the regal authority, at that time exercised by the house of David, it intimates, that the reigning family shall become lowly and obscure, and that the city where the promised infant shall be born, shall be accounted little among the thousands of Judah; and yet, notwithstanding this apparent degradation, that from the tree of David, thus cut down to the very root, a Branch shall spring out, which is destined to increase and to expand till it overshadow the universe. But instead of dwelling on the general tenour of the prophecy, we shall, for its better understanding, consider briefly the respective particulars which it involves, which are;

I. The place of the Messiah's birth—Bethlehem Ephratah; "little among the thousands of Judah."

II. The nature of the Messiah's office; "a Ruler in Israel."

III. The dignity of the Messiah's person; "whose goings forth have been of old, even from everlasting."

Even in the place itself of the Messiah's birth, there are several particulars which are well worthy of our notice, as conducing most materially to establish the authenticity of the prediction. Had the Prophet been actuated by any desire of paying court to the family upon the throne, he would doubtless have selected Jerusalem, their royal residence, and the capital of their dominions, for the city which was to give birth to the future Ruler of Israel. Had he sought only to give a colouring of probability to his prophetic declaration, he would have specified some place of importance—Hebron, or Libnah, rather than Bethlehem, which could have had little to recommend it to the exclusive enjoyment of a distinction so exalted. It must have been but a very inconsiderable place in the Prophet's time, since it was then too little to be reckoned among the thousands of Israel; and though it is afterwards distinguished by St. Matthew, as not the least of the Princes of Judah, the Evangelist evidently alludes not to its own intrinsic importance, but to that lustre which should be shed upon it by the Saviour who should be born there. For this reason, the mere specification of a place, so unlikely to be the subject of such an enviable preeminence, is in itself no inconsiderable testimony to the truth of the prophetic writer.

Neither should it be forgotten, that the choice of an insignificant city for the birth-place of the Son of God, is in perfect accordance with the usual economy of Providence, which accomplishes the most important ends by the agency of mean and apparently inadequate instruments. Thus, when Pharaoh is to be punished for his cruelty and hardness of heart, it is the fugitive Moses who is the instrument of the divine wrath; when the martial Sisera falls, it is by a woman's hand; when the haughty Goliath, who defied the armies of the living God, is laid prostrate in the dust, the stripling David strikes the decisive blow. For, says the Apostle, "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are, that no flesh should glory in his presence." And thus it happened, or rather, thus was it ordained, in the most important event which occurred in

the history of mankind. All circumstances attendant on the Saviour's birth spoke humility and obscurity; his mother and reputed father, though in reality of royal extraction, were indigent and unknown; his birthplace was not only a mean and despised town, but a manger in that town; while a youth, he was subject to his parents, and doubtless laboured with Joseph in the ordinary occupations of his trade; when he began to be about his heavenly Father's business, and disciples flocked to attend on him, still he had not where to lay his head; and yet, behind this cloud of transient obscurity, lay eclipsed the eternal splendour of the Sun of Righteousness; yet, out of Bethlehem Ephratah, though "little among the thousands of Judah, came He that was to be Ruler in Israel, whose goings forth were of old, (even) from everlasting."

We shall now consider,

II. The nature of the Messiah's office.

That this prophecy refers immediately and exclusively to the Messiah, there can be no shadow of doubt, since we have the testimony of those very persons to this effect, who are most interested in disproving the application. When Herod demanded of the chief priests and scribes of the people, whom he had assembled for the purpose, where Christ should be born, the answer was prompt and unequivocal: "In Bethlehem of Judah, for thus it is written by the Prophet," quoting, in proof, the words of the Prophet Micah, as in our text. We find also, from St. John, that a similar persuasion prevailed among the generality of the people; for when on a certain occasion, Christ reasoned with them so convincingly, that some said, "This is the Prophet," meaning the forerunner of Christ, predicted by Malachi; and others affirmed, "This is the Christ himself;" it was immediately rejoined, in allusion to Nazareth of Galilee, where our Lord had been brought up, and which they naturally inferred to be his birthplace, "Shall Christ come out of Galilee? Hath not the Scripture said, that Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?" Since, therefore, our application of the prophecy was thus recognized by the Jews themselves, who certainly had the fairest opportunity of forming a correct opinion, and this not only by the unthinking populace, but by the learned and contemplative, whose pursuits led them to make particular inquiry into these things; we are fully warranted in deducing from it our estimate, both of the nature of the Messiah's office, and the dignity of his person.

"Out of thee, Bethlehem Ephratah," said the prophet, "shall come forth He that is to be Ruler in Israel; or, as the words are quoted by St. Matthew, "a Governor, who shall rule my people Israel." The allusion here, however, is not, as the Jews vainly imagined it to be, to a temporal kingdom; for what earthly dominion could be adequate to the dignity of him, whom David, himself monarch of Israel, at the most flourishing period of its empire, calls his Lord as well as his Son? Besides, temporal authority was disclaimed by our Lord himself, upon every occasion. When, after the performance of one of his transcendent miracles (the feeding of five thousand with a few loaves and fishes), the people would have come and taken him by force to make him a king, he departed and concealed himself from them.

When he was appealed to for decision, in a controversy which came properly beneath the cognizance of the civil magistrate, he peremptorily rejected the appeal: "Man," said he, "who made me a judge or a divider over you?" And at that most memorable period, when he was dragged away by unjust men to the cross of Calvary, and resistance, one might imagine, would be not only justifiable but incumbent, he declared expressly, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews; but now is my kingdom not from hence." Consequently, from his own explicit declaration, as well as from the language in which he is spoken of by the prophets, as one meek and lowly, "a man of sorrows and acquainted with grief," we are fully warranted in maintaining, that no temporal authority was in the contemplation of the prophet, when he called him Ruler in Israel. On the other hand, the kingdom of the Messiah, as a spiritual kingdom, is not only referred to by the prophets, but explained by our Lord himself: "Rejoice greatly, O daughter of Zion," said the prophet Zechariah, "shout, O daughter of Jerusalem; behold, thy King cometh unto thee; he is just, and having salvation." To the same purport is the declaration of our Lord, to those who looked for temporal honours and dignities, in consequence of their connexion with him: "The kingdom of God cometh not with observation" (*i. e.* with outward pomp and magnificence), "neither shall they say, Lo, here, or lo, there; for, behold, the kingdom of God is within you." As a Ruler, therefore, the authority of the Messiah extends over the conscience and the heart. Nor can any human governor exercise over us that authority which belongs exclusively to Him. He will rule in our understandings, constraining us to search the Scriptures, and to behold him there reflected in the mirror of his word; he will rule in our affections, excluding from the heart all evil passions and inordinate desires, and replenishing it with the love of God, and the love of man; he will rule in our actions, at once requiring and enabling us to render due obedience to his royal law, and to walk in all holiness and righteousness of life; he will be our Master, our Teacher, our Guide, inclining us to follow him in the paths of holiness and peace; to take upon us his yoke, which is easy, and his burden, which is light.

There appears, however, if we interpret the passage literally, to be a limitation of the Messiah's authority—he is to be Ruler in Israel; and, certainly, all the promises belong, in a primary sense, to the chosen people of God, "to whom," said St. Paul, "pertaineth the adoption, and the glory, and the covenants, and the giving of the law and the promises," and respecting whom it was declared, by a greater than St. Paul, "Salvation is of the Jews." Taking the passage, however, in its spiritual sense, we may suppose Israel to signify here the faithful people of God, of whatever denomination or description; for as they are not all Israel who are of Israel, neither is he a Jew who is one outwardly; so he is a Jew who is one inwardly, and all true servants of Christ are comprehended under the general designation of the ISRAEL OF GOD.

Besides, the free admission of the Gentiles into all the privileges of the Gospel covenant, is asserted in various passages of Scripture; in

terms that preclude all question. In the writings of the prophet Isaiah, who was contemporary with Micah, we find the Almighty thus defining and extending the commission of his anointed servant: "It is a *light* thing that thou shouldst be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light unto the Gentiles, that thou mayest be my salvation unto the end of the earth." And in that exquisitely beautiful portion of holy writ (Isaiah, ch. liv.), the prosperity and even the preeminence of the Gentile church are described in the most vivid colours: "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and cause the desolate cities to be inhabited." But it needs not to multiply quotations in proof of that which cannot be doubted or denied; suffice it to observe, that the Saviour of mankind, though himself a Jew, and directing the Gospel to be first proclaimed in the cities of Judah, is not less "the light to lighten the Gentiles," than "the glory of his people Israel;" and that there shall be eventually no limit to his empire, either on the right hand or on the left, for the "God of the whole earth shall he be called."

It only remains to consider,

III. The dignity of the Messiah's person: "His goings forth have been of old, even from everlasting."

It is scarcely possible to imagine language more plainly and unequivocally indicative of the essential and eternal divinity of our Lord Jesus Christ than this. Had the prophet confined himself to the former part of this clause, "his goings forth have been from of old," room might have been left, so far as this passage is concerned, for the errors of those who assert our Lord's preeminence over all created beings, but represent him as still inferior to the Father. It might have been maintained, with some degree of plausibility, that there was some remote period in the succession of time, at which he had no existence. But such a supposition is altogether precluded by the subsequent words of the prophet, "from everlasting," or, as it is in the Hebrew—from the days of eternity; and hence we fully understand that corresponding declaration of the prophet Isaiah, "Unto us a Child is born, unto us a Son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the *Everlasting Father*, the Prince of Peace." And the testimony to our Lord's eternal existence is equally clear and convincing in the New Testament, where it is said by St. John, "In the beginning was the Word, and the Word was with God, and the Word was God; the same was in the beginning with God; in Him was life, and the life was the light of men." And again, by St. Paul, in his Epistle to the Colossians, "He is before all things, and by Him all things subsist." With such direct proof as to the eternity of our Lord, it is unnecessary to go into the collateral evidence; and it will be more for our edification, after having taken a brief view of the

Messiah's dignity, to deduce from the passage those practical inferences, which it is so eminently calculated to impart, and which, at the present season, have a peculiar propriety and force.

Eternity necessarily involves the other attributes of Deity—omnipotence, omnipresence, and omniscience; for that which has a beginning, must necessarily derive its origin from some power superior to itself; and that which has existed by its own inherent and independent power, from all eternity, can have no superior. Christ, as the Son of God, is equal with God; as the Son of man, which character he took upon himself, he is inferior to the Father; but then his humiliation was, in all respects, a voluntary act, "He humbled himself, and became obedient unto death, even the death of the cross." Consequently, his eternal and essential dignity remains undiminished and unimpaired. "Being in the form of God, he thinks it not robbery to be equal with God"—equal in duration, equal in power, equal in knowledge, equal in wisdom, equal, in a word, in the possession of all those attributes which are necessary to constitute perfection.

But we must not encroach too far on subjects which are too vast for our finite comprehension. That it is so, we are convinced, for we are assured of it in that word which we know to be the word of truth, and we feel within our own bosoms an irresistible evidence to its reality. We feel that so great is our weakness, so many are our iniquities, so frequent our deviations, that if the Saviour were less than God, he could not be the Saviour whom we need. But as to the precise manner of the union of the divine and human nature in the person of our Lord, as to that mystery of godliness, which represents the Son of God to be the same with the everlasting Father—as to these, and subjects like these, we must be contented to forego a full insight into them; and, satisfied with possessing light sufficient to guide us on our way through the wilderness of this world, we must not draw too near that light, which no man can approach unto, nor attempt to be wise above that which is written, lest we make shipwreck of our faith. It would be strange indeed, if they who cannot comprehend the nature of others, or even their own, should be able fully to understand the mysterious union of the Godhead, in the three persons of the ever-blessed Trinity. Suffice it us to know, that all has been provided by the wisdom of Omnipotence, for the accomplishment of our salvation; and that, since he who knew no sin has been made sin for us, we also, if we repent and believe, shall be made the righteousness of God in him.

Let me in conclusion remind you, my Christian brethren, that to be convinced of the bare authenticity of this, or of any other prophecy, or of all the prophecies put together, will be comparatively of little avail, unless conviction produce a practical effect on our lives and conduct. Knowledge—empty, superficial, theoretical knowledge—puffeth up; it is charity, which combines the love of God and of man, charity alone which edifieth. And if you need incentives, as which of us does not, to awaken sentiments of gratitude to God, and feelings of benevolence to man, think of Him, your great Benefactor, the only-begotten Son of God, who for your sakes condescended, as at this time, to lay aside the dignity of the Godhead; who, though he reigned

with the Father before the foundation of the world, deigned to take upon him the form of a servant, and, though his goings forth were of old, even from everlasting, became for our sakes obedient unto death, even the death of the cross. Surely he has a claim upon all the affections of our heart, a right to all the obedience of our lives. When we consider his transcendant goodness in dying for us, how little should we consider it to live to him, especially when his commandments are not grievous; and obedience to them is the surest way at once to increase the comfort of life, and to smooth the pillow of death!

T. D.

MISCELLANEOUS.

The RUBRICK of the CHURCH OF ENGLAND, examined and considered; and its USE and OBSERVANCE most earnestly recommended to all its Members, according to the intent and meaning of it. By THOMAS COLLIS, D. D. of Magd. Coll. Oxon. London, 1737.

(Continued from p. 692.)

The Absolution or Remission of Sins, to be pronounced by the Priest, alone, standing, the People still kneeling.

By *Priest* is meant one, whose mere charge and function is about holy things; as the word signifies holy, from the Greek and Latin too.

Till some time after the Restoration, this Rubrick ran thus:—*The Absolution or Remission of Sins, to be pronounced by the MINISTER, alone, standing, the People still kneeling.*

The Minister is required to pronounce the Absolution, *standing*, because it is an act of his authority in declaring the will of that God whose ambassador he is.

The people are required to continue *kneeling*, in token of that humility and reverence with which they ought to receive the joyful news of a pardon from God.

Though a Deacon very seldom presumes to read this Absolution, yet since there are, and have been so many different opinions about it, it may be expected that some notice here should be taken of it.

The author of the Commentary on the Book of Common Prayer, says, in his notes upon it,—“That this Absolution is to be read only by a Priest:”—“That it is no part of the Deacon’s office to read this or any part of the Common Prayer, unless the Litany in public.”

If so, the reading this was not more particularly forbid him, than any of the rest, unless the Litany in public.

All Priests and Deacons are to say daily the Morning and Evening Prayer. *V.* Concerning the service of the Church.

And Deacons are, by the Act of Uniformity, Sec. 22, to read the Common Prayers and Service in and by the said Book, appointed to be

read; *i. e.* They are authorized to read any part of it, but where there is an express order to the contrary.

"*Note*, that the word *alone* here is of very comprehensive signification:—that it denotes, that no one must pronounce this but a Priest: that it implies that the Priest alone must stand, and the people kneel."

That it denotes, that no one must pronounce this but a *Priest*, is even just as plain, as that it implies, that the Priest alone must *stand*, and the people *kneel*. For if it had implied thus much, there would surely have been very little occasion for these words to have been added,—*The People still kneeling.*

As to the rest that he urges, to confirm this assertion, we choose to refer the reader to his notes upon the same, in the Evening Service, it being time to see what some others have said upon it.

The author of a Rational Illustration of the Book of Common Prayer, acknowledges, p. 124,—“That the word *alone* was designed to serve as a directory to the people, not to repeat the words after the Minister, as they had been directed to do, in the preceding Confession, but that in the review that followed immediately after the Restoration, *Priest* was inserted in the room of *Minister*, and that with a full and direct design to exclude *Deacons* from being meant by it:—that it is undeniably plain by this Rubrick, that *Deacons* are expressly forbid to pronounce this form, since the word *Priest* in this place (if interpreted according to the intent of those that inserted it) is expressly limited to one in *Priest's* orders, and does not comprehend any Minister that officiates, whether *Priest* or *Deacon*, as Dr. Bennet asserts.”

The words *Minister* and *Priest* are indifferently used, and made to signify the same thing, unless the latter has something along with it to make it otherwise, as in the Communion Service:—*Then shall this general confession be made by one of the Ministers, i. e. Priest or Deacon; then shall the Priest (or the Bishop, being present) stand up, and turning himself to the People, pronounce this Absolution.*

The Presbyterian Divines did at their conference, indeed, insist upon it, that the word *Minister* might be used throughout the whole Book; but it does not appear from thence, that what they required had any particular view to this.

The reason why that could not be complied with was, because the above-mentioned Absolution, with that in the order for the Visitation of the Sick, and the prayer of Consecration, were to be used by none, under the order of a *Priest*.

He too, is so far from being of Dr. Bennet's opinion, that this form of Absolution is only declaratory, “That with submission to the learned Doctor, he begs leave to observe,” p. 120, “that this form is expressly called by the Rubrick, the *Absolution* or *Remission* of Sins; it is not called a *Declaration of Absolution*, as one would think it should have been, if it had been designed for no more; but it is *positively* and *emphatically* called the *Absolution*, to denote that it is really an Absolution of Sins to those that are entitled to it by repentance and faith.”

Again; the term, to express the Priest's delivery or declaring it, is a very solemn one. *It is to be pronounced* (saith the Rubrick) *by the Priest alone*: a word, which signifies much more, than merely to make known, or declare a thing. For the Latin *pronuncio*, from whence it

is taken, signifies properly, to pronounce, to give sentence. And, therefore, the word *pronounced*, here used, must signify, that this is a sentence of Absolution or Remission of Sins, to be *authoritatively uttered by one who has received commission from God.*

The Reverend Author, in the "Beauty of Holiness in the Common Prayer," Serm. II. observes, likewise, "That all the three forms of Absolution, namely this now before us, and that in the Communion, and the other in the Visitation of the Sick, though differing in expression, are, by the best expositors of our Liturgy, judged to be of equal signification." "All these forms, (saith Bishop Sparrow) are but several expressions of the same thing; in sense and virtue are the same, and are effectual to the penitent by virtue of that commission mentioned, John xx. 23—*Whose sins ye remit they are remitted.*"

If they are, in sense and virtue, the same in all these forms, and are effectual to the penitent, by virtue of that commission, our Church has yet undoubtedly kept closer to it, in the latter end of its Absolution, in the Visitation of the Sick: and *by his authority committed to me*, i. e. by the authority of the Bishop, with imposition of hands, *I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost.*

The form and manner of ordering of Priests:—*Receive the Holy Ghost, for the office and work of a Priest in the Church of God, now committed unto thee by the imposition of our hands: Whose sins thou dost forgive, they are forgiven, &c.*

Though several have declared themselves to think differently upon this Rubrick, from these authors, and are of opinion that the words of it were never intended as a prohibition to the Deacon's pronouncing this declaratory form; and that there seems to be as much a form of Absolution, in the prayer that may be said after any of the former, before the general Thanksgiving, or in the Collect for the first day of Lent, or for the twenty-fourth Sunday after Trinity, as here; yet all must agree, that a Deacon has not the least authority for taking a Collect out of the office for Ash Wednesday, and reading that instead of it.

The People shall answer here, and at the end of all other Payers, Amen; which is an Hebrew word, of affirming, and ordinarily used by the people by way of assent to the requests that are put up for them. There is not the same meaning of it in Exhortations, Absolutions, and Creeds, as there is in our Collects and Prayers. In the latter it is addressed to God, as, *This is our desire;* or *So be it:* but in the former it is addressed to the Priest, as, *This is our sense and meaning, or, We entirely assent to and approve of what has been said.*

In like manner do we find it in the Book of Deuteronomy; where, to all the benedictions which were given for keeping of the law, and all the curses which were threatened for the violation of it, the people, in token of their agreeing with those terms, cried out *Amen.*

In some places the Minister is not to stop, and leave it for the people, but to say it as well as the congregation; as, at the end of the first general Confession, the Creeds, and the Lord's Prayer, except in the Confirmation and Communion Offices; *there they are printed in a different character, and there the Minister is not to go so far, but to leave it as an answer to be made by the people.*

By such solemn acclamations, every one is expected, not to suffer his thoughts to be wandering, but to be godlily attentive to any part of that to which he so readily subjoins an Amen.

Then the Minister shall kneel and say the Lord's Prayer with an audible voice; the People also kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine Service.

The sentences are read with a loud voice, the Confession is made with an humble one, and this is said with an audible one. It seems therefore that the Absolution was designed to be read in a different one from any of them.

Repeating it with him, both here, and wheresoever else it is used in Divine Service, is such a general order, that it might be imagined that there would be no occasion for any further direction; but yet we find that there is, in several places; as after the Apostles' Creed: *Then the Minister, Clerks, and People shall say the Lord's Prayer with a loud voice*: after the Absolution in the Evening Service; after the Creed; again in the Litany; and in the Communion Service.

But it will be most proper to observe how it is expressed there in the beginning of the service itself. In Public Baptism, after the reception of the child into the Church, it is only thus: *Then shall the Priest say*; and after that, *then shall be said—all kneeling*; likewise in Confirmation, and (all kneeling down) *the Bishop shall add the Lord's Prayer, with the prayers after it*. The same may be observed in the form of Solemnization of Matrimony; in the order for the Visitation of the Sick; in the order for the Burial of the Dead; and in the Thanksgiving of Women after Child-birth.

But in the Communion, the Priests and Clerks are to say the Psalm; and the Lord's Prayer having no direction before it, the same order serves for that too.

Wherever the people then are ordered to repeat it with, or after the Minister, there it should by no means be neglected by a careless silence. But in those places where it is not so appointed, the minister should not be joined by them any more than he should be when he says it before a homily or sermon.

Then likewise he shall say what are called the *responsals*, from the people's being obliged to answer. *And here, all standing up, the Priest shall say, Glory be, &c.*

Here should be likewise some time allowed before it is said.

Then shall be said or sung the Psalm following, except on Easter-day, upon which another Anthem is appointed; and on the nineteenth day of every month it is not to be read here, but in the ordinary course of the Psalms.

This Anthem or Hymn, from the matter of it, is very proper to stir up the affections of the whole congregation, and is called the invitatory one, it being a cheerful invitation to the devout, setting forth the praises of God.

This Hymn, with the Psalms, are divided between the Minister and the People, who are made to bear a share in so many places, that their thoughts might be more quickened, and their intentions more fully engaged in them.

This method is as ancient as the time of Moses, in *Exodus*, who composed a hymn of praise, upon the deliverance of the Children of Israel from the Egyptians, and had it sung alternately, by himself and the men, first; afterwards by Miriam and the women. We read also in the Book of *Ezra*, that when the builders laid the foundation of the temple of the Lord, they set the Priests, in their apparel, with trumpets; and the Levites, the sons of Asaph, with cymbals, to praise the Lord, after the ordinance of David, king of Israel. And they sung together by course, in praising and giving thanks to the Lord; because he is good, for his mercy endureth for ever towards Israel.

Then shall follow the Psalms in order as they are appointed, and at the end of every Psalm, throughout the year, and likewise at the end of BENEDICITE, BENEDICTUS, MAGNIFICAT, and NUNC DIMITTIS, shall be repeated, Glory be to the Father, &c.

These hymns, with the TE DEUM and Creed, are so called, because, in Latin, they begin with those words.

There is no mention made of the day of the months, or the Psalms being to be named. And though it may be as well required that the Sundays after the Epiphany, or in Lent, or after the Trinity should be so; yet, since it has been customary for the Minister to do so, his not doing it has been reckoned to be omitting part of his duty: few considering that when the VENITE comes to be read, in the ordinary course of the Psalms, that the congregation very readily go on with the ninety-sixth.

As it is so primitive and useful an order, to have the Psalms thus read; and as this Psalter is an entire body of devotion, having different forms to exercise several graces, by way of internal act and spiritual intention, containing in it Confessions, Thanksgivings, Prayers, Praises, and Intercessions; let every one be sure to do it *standing*: sitting being only allowed whilst the Lessons or the Epistle is reading.

But now (as well as when they are sung) every member is actually employed; which makes it very indecent to sit down, and stand up at the *Gloria Patri*, as the manner of some is. We are not so much to wonder at the generality of people's sitting down at the singing of Psalms, when Ministers themselves, for the most part, can be seen to set them no better examples.

Then shall be read distinctly, with an audible voice, the first Lesson, taken out of the Old Testament, as appointed in the Calendar, (except there be proper Lessons assigned for that day,) he that readeth, so standing, and turning himself, as he may best be heard of all such as are present.

Having been thus intent about prayers and praises, hereupon has the Church interposed Lessons to be read; that by such an instructing relief, we may become more fitly disposed to go on with the rest of our duty. Thus we find in the Acts of the Apostles, chap. xiii. 13, that when Paul and his companions "departed from Perga, they came to Antioch, and went into the synagogue on the Sabbath-day, and sat down, and after reading the Law and the Prophets—" Ibid. ver. 27. "For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the Prophets, which are read every

Sabbath-day." Ibid. ver. 42. "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath." Ibid. ver. 44. "And the next Sabbath-day came almost the whole city together to hear the word of God." And thus again in St. Luke iv. "Jesus went into the synagogue on the Sabbath-day, and stood up for to read; and there was delivered to him the book of the prophet Isaiah."

Note, that before every Lesson the Minister shall say, *Here beginneth such a chapter, or verse of such a chapter, of such a book*; and after every Lesson, *Here endeth the first or second Lesson*; and not—The first Lesson appointed for this morning's service, or, *Here endeth such a chapter*. The intent of the Minister's naming the Lessons seems to be, that any of the congregation may look them out and go on with him.

Proper Lessons to be read, at Morning and Evening Prayer, on the Sundays and other Holidays throughout the year.

Lessons proper for Sundays.

Lessons proper for Holidays.

There is nothing of a direction here for the choice of a Lesson when the Holiday falls upon a Sunday.

When the Feast day falls upon a Sunday, it was ordered, in the service of Sarum, that the Sunday service should give way to the proper service ordained for the Festival, except some peculiar Sunday only, and then the one or the other was transferred to some day of the week following. This service was so well approved of that it came to be used by most of the churches in the realm, and was a pattern followed by many other churches abroad; from whence proceeded the common saying of *Secundum usum Sarum*.

The Rubrick, before the first Sunday in Advent, runs thus:—

Note, that the Collect appointed for every Sunday, or for any Holiday that has a Vigil or Eve, shall be said at the Evening Service next before.

The note, after the table of the Vigils, and Fasts, and days of abstinence, says, *that if any of these Feast days fall upon a Monday, then the Vigil or Fast shall be kept upon the Saturday, and not upon the Sunday next before*. The reason of this is because all Sundays in the year are to be observed as feasts, they being days of joy, from our Saviour's resurrection upon that day, and therefore appointed as most solemn days of public worship.

There are some that have thought that this Rubrick, before Advent, had such a relation to the table of the Vigils or Fast, that they have been heard to use the Holiday Collect that has a Vigil or Eve, upon the Saturday whenever the Feast-day fell upon the Monday. Notwithstanding which, the most natural and proper meaning of the Evening Service next before, seems to be, that the Vigil Collect should be said the evening immediately preceding the Holiday, though the Vigil or Fast shall be kept upon the Saturday; for if it is read upon the Saturday, the Sunday Collect, which, by the same order, is to be said upon the Saturday, must of course be omitted; *two of them being not to be read without special appointment*. If, then, the Vigil Collect is to be said upon the Sunday, as the Evening Service next before, why

may not the Holiday itself, that falls upon a Sunday, take place of it too?

When Christmas day falls upon a Saturday (as it did in 1736) the Collect, Epistle, and Gospel for St. Stephen's day follows, of course, and no notice is taken of the Sunday after Christmas day; the Collect for Christmas day (the same with the Sunday after Christmas) is to be said continually unto New Year's Eve. The first Lessons out of Ecclesiastes are made to follow each other, and we there find the second Lesson too.

When Christmas day happens upon a Sunday, the Sunday after Christmas day is omitted, and the Circumcision of Christ takes place; and the same Collect, Epistle, and Gospel shall serve for every day unto the Epiphany.

"You may remember, good people," says St. Augustin, "that I was expounding the Gospel of St. John to you, as it was read, in course, in the Lessons: but now a very solemn festival interposes, for which there are particular Lessons appointed to be used every year as it returns, and upon which the other common Lessons must not be used; therefore, though I will not perfectly omit, or lay aside, my designed exposition upon that Gospel, yet I must for some time, intermit it."

An ordinary Sunday then may give way to a *Holiday*; all *Saints' days*, to one of our *Lord's festivals*; and a *less festival* to a *greater*. Whenever St. Andrew falls then upon a Sunday, the Sunday may give place to it; but whenever that Holiday shall happen to fall upon Advent Sunday, (as it did in 1735) then is the whole service, excepting the Apostles' Creed, generally read for the Advent; the Confession of our Christian faith, commonly called the Creed of St. Athanasius, being to be sung or said upon St. Andrew, not so much upon account of the Saint's day, but as it was designed to come in course, to be used about once a month, unless at Whitsuntide or Christmas, when Trinity Sunday and the Feast of the Epiphany soon follow after.

When the Feast of the Presentation of Christ in the Temple happens upon Septuagesima Sunday, then the Sunday gives way to the festival; but the feast of the Annunciation as often as it happens upon Easter-day, always submits to the office of that high day. That festivals were distinguished from other days we may learn from St. John. "The Jews, therefore, because it was the preparation," *i. e.* the first of unleavened bread, for that "Sabbath was a high day." Thus we read too in the Book of Psalms, "I have declared thy righteousness in the great congregation;" *i. e.* I will make an acknowledgment of thy goodness, in an extraordinary congregation, upon some solemn feast day.

The Rubrick for the 29th of May, observes further, *that if this day shall happen to be Ascension Day or Whit Sunday, the Collects of this Office are to be added to the Offices of those proper festivals in their proper places, and the rest of that Office shall be omitted.*

But then, if a Holiday should take place of the Sunday, an Apocryphal Lesson is made use of before a Canonical one. As nothing, as was before observed, is said, as to the choice of Lessons, when a Holiday falls upon a Sunday; some there be, that read the Sunday ones, when the others are not Canonical. Others there are, that judge those as most proper to be taken, that have been selected for the Holidays, as

they are most suitably and particularly adapted to them; as upon Innocents'-day and All Saints'-day, (upon the conversion of St. Paul, that whole sublime chapter out of Wisdom, is appointed to be read; whereas part of it is only ordered for All Saints'-day) though they be apocryphal. It may be observed too, that the Holiday Lessons are placed in the great Old Bible, in the room of the chapters of the day they happen upon, as well as amongst the Holidays, though they are not canonical.

It might be likewise thought not so very proper, when St. Philip and St. James fall upon a Sunday, that the second Proper Lesson should be used for the Holiday, and the first appointed for it, should, because it is apocryphal, give place to the Sunday Lesson.

In, "Concerning the service of the Church," we read, *And nothing is ordained to be read here, but the very pure word of God, or that which is agreeable to the same; i. e. those Books, which our Church does elsewhere (Art. VI.) declare that she does use them for example of life and instruction of manners, but yet does not apply them to establish any doctrine.*

Neither is there any provision made for a First Lesson, on the Twenty-seventh Sunday after Trinity, which causes different chapters to be read whenever it happens.

In 1733, some took the Lessons for the day, others took that which is appointed for the Sunday, that began to be omitted after the Epiphany, as taking it most proper that a Sunday Lesson, that was selected out of the same Prophet, should rather be made use of, than one from the table of daily Lessons.

Near to the time of Advent, was this book of Isaiah reserved, it being the clearest prophecy of Christ and his coming.

If there be but Twenty-four Sundays after Trinity, though the Collect, Epistle, and Gospel is read for the Twenty-fifth, yet the first lessons may be used as they are in course for the Twenty-fourth, those for the Twenty-fifth being out of the Proverbs, as well as the Twenty-fourth, and have neither of them any manner of relation to the Advent.

And after that shall be said or sung in English, the Hymn, called
TE DEUM LAUDAMUS, *daily throughout the year.*

This Hymn is supposed to be wrote by St. Ambrose. The Doxology continues to the end of the 10th verse, *doth acknowledge thee*; and then begins the Confession of Faith, *The Father, &c. &c.* which confession goes on to the end of the 19th, *to be our*; and then begins the supplication, *We therefore pray thee*. This hymn being always divided into twenty-nine verses, when two of them are sung together, as the twenty-second and twenty-third, with several others, it puts a stranger to a loss how to join in the performance of it.

The thirteenth verse in the Scotch Liturgy runs thus—*The Holy Ghost also being the Comforter*; and so it is set by Mr. Tallis in his most excellent service.

This is not framed for constant use, nor the BENEDICTE for more particular occasions; neither in the Evening Service, where there are more hymns appointed, is the first fitted for daily service, nor the other for more festival seasons. Vide "the Beauty of Holiness in the

Common Prayer," page 54—56; but they are left to the discretion of the minister, to be varied and applied upon any occasion, and each of them to be used, as he thinks most meet, as the sentences are.

This *TE DEUM* is a noble hymn to the holy and undivided Trinity, a very beautiful enlargement of the *GLORIA PATRI*, and, therefore, has none at the end of it; neither should Amen be said to it, as we find it is in several places.

Or this Canticle, *BENEDICITE, OMNIA OPERA.*

This Canticle is a paraphrase upon the 148th Psalm; which Psalm has been esteemed to be one of the most noble, the most exalted and lofty of any in the whole book; wherein the Psalmist, in the overflowings of gratitude and praise, not only calls upon the holy angels, but in a very sublime strain too, summons the most conspicuous parts of the creation to join with him in celebrating the praises of the Lord.

Though this hymn would be very fitly used upon *St. Philip and St. James*, the *Ascension-day*, *Whit Sunday*, *St. Michael* and *All-Angels*, or *All Saints'-day*; yet it is very seldom or never heard in parochial service, though it is frequently performed in most choirs, as it is finely composed by the late Harry Purcell, Dr. Blow, and several other great masters.

(To be continued.)

IRISH CURATES.

MR. EDITOR,—Allow me, through your staunch and valuable publication, which circulates so extensively among the true friends of our Church, to call the attention of my Irish brethren to a subject of no trifling importance.

Machiavel's maxim, "*divide et impera*," was always the most popular with his disciples; and they have generally reduced it to practice by finding some real or imaginary grievance, through insisting on which they have excited the lower portion of a community against the higher, till, by this unnatural inversion, they have effected the overthrow of the social pyramid; and the *patronized*, when too late, have discovered that their exertions have only been instrumental in demolishing the fabric which gave them an existence and influence in society. This system is now in high operation in Ireland; not to say in England also; but there are stronger reasons in the former case; the pyramid, to resume my metaphor, is there less broadly and steadily *based*; in other words, the Church in Ireland has fewer friends and more enemies, than she has here; and, therefore, the Machiavelians are more lavish of their patronage upon her humbler Clergy. Their stratagems would only require a little vigilance, were it not, unfortunately, that they had absorbed into their schemes on this subject, men, who on every other, are most decidedly opposed to them; men, whose genuine Christianity and attachment to the Church are above question; but who, with a national, but not irreprehensible precipitation, do not seem, in this case, to have afforded the slightest examination to propositions coming from so very questionable a quarter. Lord Mountcashel, and the members of the Cork meeting, are, doubtless, good Protestants and true Churchmen; but if they think that what they have done can at

this crisis, affect the stability of the Church otherwise than injuriously, they will soon discover their error when it will be irremediable.

It is represented that the remuneration of a Curate in Ireland is very inadequate. It is not more so, generally, than that of a Curate in England, although, perhaps, there is a greater disproportion between the Curacy and the Benefice. I do not deny that it is inadequate. The Plumian Professor at Cambridge lately complained to the Senate, that his remuneration (a handsome house, 300*l.* per annum, and pupils at lectures—first course, five guineas, second, three) was insufficient for the time of a gentleman of academic education. THE STATEMENT WAS ALLOWED AND ACTED ON. Yet there is not a Curate in either England or Ireland who would not think ONE HALF of this a most handsome compensation for the very same sacrifice. This is the grievance complained of. And this it is proposed to remedy by A PARLIAMENTARY DISTRIBUTION OF CHURCH PROPERTY!

Before my Irish brethren fall into a snare so artfully laid for them, and join with infidel plunderers and hot-headed zealots against the authorities to whom they owe sworn and faithful obedience, I entreat their consideration of a few particulars.

1. The principle recognized is one which, instead of enriching them, would deprive them of their pittances. Who gave Parliament authority to touch the property of the Church in Ireland? Where is the Act of the Convocation which has delegated any such power? Once allow that Parliament can touch the revenue of a Bishop, and it may annihilate the salary of a Curate; nay, it may sell his bed from beneath him for the uses of the State!

2. None of us have any right to complain, whatever our opinions of the inadequacy of our remuneration. The slenderness of Curacies is matter of sufficient, nay, of exaggerated notoriety. We have entered the Church with this knowledge: most of us, with no higher expectations: and all, it is to be hoped, with very different views from those of gain. No disappointment has been incurred—no pledge forfeited. How then shall we innocently attempt to weaken those engagements, so solemnly contracted, on grounds which we then knew, and ALLOWED? How shall we lend our countenance, how shall we not withhold our open disapprobation, when unholy and ill-judging men would sunder the bonds so sacredly, so deliberately ratified?

3. The Bishops, clearly, stand free from all participation in the alleged grievance. In common sense and justice, therefore, the Curate should stand by *them*. But, as regards the parochial Incumbent: frequently, his own remuneration, when his official expenses are deducted, is not higher than his Curate's. Suppose it vastly higher: he has violated no engagement. And, if he had, who are they that would interfere? Are they such as we would choose as arbitrators, much less receive as self-obtruded umpires? Would any Christian gentleman submit to such degradation? Would not the Apostle's words instantly occur to him, "Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?" Our zeal as Christians, our sentiments as Churchmen, our dignity as gentlemen, are insulted by the proposal.

4. Let my Irish brethren consider the influence of their present

condition on the Church to which they have solemnly pledged their services. Spiritually and temporally, their deportment is of great importance. If their Church fall, they must fall along with it, and great will be their fall! for they will be unconsolated by their fidelity. If, in their blindness, they tear away the pillars of the Church, they will not have Samson's consolation of dying with his enemies, but their dirge will be the execrations of their expiring friends, and the admonition of a reproachful conscience. Let them, by well-doing, put to silence the ignorance of foolish men. The existence of the united Church may be owed to their temperate exertions. The value of their support is felt by her enemies, who are making such constant efforts to secure it. Properly directed, it may, under Providence, be the means of turning on our foes their own diabolical artillery.

How you may feel, Sir, on this subject, I know not; but if you feel with me, you will not require an apology for an intrusion on a matter of such great and urgent consequence as that to which I have adverted.

I have the honour to be, Sir,

Your obedient Servant,

AN ENGLISH CURATE.

SCHISM.

(Continued from p. 631.)

WE come to consider that part of Mr. Towgood's work, which, in our first paper on this subject, we referred to: viz.

III. Statements true in themselves, but invalid as reasons of dissent.

But we must not be understood to imply that these statements are true, except in substance. They are overlaid and disfigured with exaggerations and caricature, which must be carefully separated and distinguished from the latent truth. We produce an instance from p. 92:

I might have expostulated with you largely on your reading, as parts of your public worship, the fabulous and gross legends of Bel and the Dragon, of Judith, and Susannah; and, above all, the magical romance of rescuing a fair virgin from the enchantments of her infernal lover, and conjuring away the amorous devil Asmodeus by the fumes of a fish's liver. Is it for the honour of the christian name, think you, Sir, to have such spurious and idle tales read solemnly in our churches, (if solemnly they can be read,) and made parts of our public worship? What will an unbeliever think when present at such worship! When he sees such things not only bound up with the holy scriptures, but commanded to be read as such in the order of the common prayer, will it not heighten his contempt of the credulity of believers, and establish his prejudices against the history, the miracles, and the doctrines of Christ?

The gross misrepresentations in this short passage shall presently be noticed. But first of all, we will allow, that, despite what has been said in favour of the practice, we are no friends to the manner in which our Church reads the Apocrypha. That the custom itself is supported by antiquity, cannot be doubted; nor would we wish to see it abolished: but two objections we certainly entertain against the present mode of its exercise. One is, that it is substituted for a

canonical scripture. To argue that nothing but the words of inspiration ought to be read in a church, is manifestly absurd, as this would go to exclude all homilies and sermons; but we think it may be fairly argued, that two lessons of inspired scripture are not too much in one service, and that something other than the word of God ought to give place to the reading of the Apocrypha. Our second objection is, that when an apocryphal lesson is read, the congregation are never apprised that what they are about to hear is not inspired scripture, which very many conceive it to be. It is very true, that the VIth Article has drawn the line distinctly; but in a difference of such vast importance as divine and human, no precaution should be omitted; nothing should be allowed which could admit the possibility of such a misconception.

But the VIth Article of our Church, although insufficient, we conceive, as a precautionary measure, is quite conclusive against dissent. Did not this article exist, we might suppose, from the dignity of the situation assigned them, that our Church regarded the apocryphal books as inspired portions of the Old Testament canon; or if the general appointment of a canonical lesson for Sundays might seem to detract from this supposition, they might still appear to receive credit from the Church for a kind of minor inspiration, a "deuterocanonical" beauty,

"Too fair to worship; too divine to love."

But all doubts on this subject are effectually set at rest by the Article, and the Creed of the Church on this point distinctly settled; so that although, as free Protestants, we may candidly avow a disapproval of this absence of distinction, we have no right, according to our definitions, to make it a term of separation.

And, granting thus much to Mr. Towgood, we shall find that, even where he possessed an advantage, he used it so clumsily, that he only created out of it greater difficulties and impediments for himself, till the cause of his adversaries, like that of the old Romans,

"Per damna, per cædes, ab ipso
Ducit opes animumque ferro."

"The FABULOUS and GROSS legends of Bel and the Dragon, of Judith, and Susannah." This mode of characterizing those ancient and venerable writings is sufficiently exposed by Falkner, in his "*Libertas Ecclesiastica*;" where he shews that Jerome, who termed the first and last mentioned of these books "*fabulas*," never intended by that word to except against their historical truth; having applied the same term to narratives undoubtedly true, as we employ the expression — *tale*;* and that he gave the best proof of his value for those books by WRITING A COMMENTARY ON EACH OF THEM. Bel and the Dragon is cited as TRUE HISTORY by Irenæus, Tertullian, Clement of Alexandria, Cyprian, Gregory Nazianzen, &c. Judith is quoted in like manner by Clement of Rome, the contemporary of the Apostles, by Jerome, Origen, Tertullian, and Clement of Alexandria; and Susannah

* So "*Battle Tales*," "*Tales from the History of Scotland*," &c. are substantially authentic relations.

was critically investigated and defended by Origen.* And after this grave and venerable evidence from antiquity, to the veracity and authenticity of these books, are we to be told, at this time of day, by Mr. Towgood, that they are "fabulous and gross legends?" To what extent did Mr. Towgood calculate on his reader's powers of endurance?†

The "magical romance" of Tobit may or may not be an authentic history. The agency of good and evil spirits, which is the only supernatural machinery in it, is admitted by every Christian. But granting it to be a mere narrative or apologue, it has been allowed by the ancient Church to be one of great beauty and instructive power; and perhaps that authority is not inferior to Mr. Towgood's. Still, we repeat, some distinction should be made in the public reading of it; although even here Mr. Towgood has mistaken, when he affirms that the Apocrypha is "not only bound up with the Holy Scriptures, but commanded to be read as such in the order of the Common Prayer." It is commanded, indeed, to be read as *First Lessons* in the Common Prayer; but the VIth Article, which is part of that volume, FORBIDS it to be read as Holy Scripture.

We come now to a very melancholy point, the defective state of discipline in our Church; a point which we must rather lament than contest: though we are not certain we should be wrong, if we were to affirm, that the discipline of our Church, decayed as it is, is superior to that of any dissenting sect whatever; and we are quite sure that it is superior to that of the generality. Mr. Towgood only mentions one instance of remissness, which we shall give in his own words:

Is not the chancellor supreme and uncontrolled in his court, not liable to be restrained or directed by the bishop in his judicial proceedings? Does he not finally and absolutely determine on cases of excommunication, sovereignly direct who shall be received to, and who cast out from christian fellowship and worship, at the table of the Lord? And is not this an act as purely spiritual, as important and momentous, as any done in the church? Must not his sentence take place without control, and is the minister, in publishing it, any other than his servant, appointed by law to put it into execution?

Will you please to hear, Sir, the sentiments of a great prelate of your own church, upon the point in debate? "If there be any thing in the office of a bishop, to be challenged peculiar to themselves, certainly it should be this; (speaking of excommunication;) yet this is in a manner quite relinquished to their chancellors: laymen who have no more capacity to sentence or absolve a sinner, than to dissolve the heavens or the earth. And this pretended power of the chancellor, is sometimes purchased with a sum of money. *Their money*

* See Falkner, Book I. ch. iv. § 6.

† The learned Bishop of Bristol, in his *Key to the Old Testament and Apocrypha*, says of "Bel and the Dragon," "It must be allowed to contain some extraordinary and INCREDIBLE relations." With every respect for this excellent prelate, we can only discover ONE extraordinary event in the whole of it; for we suppose it will not be contended that Daniel's destruction of the serpent was such. The event of which we speak is the miraculous transportation of Habakkuk, which is not, we submit, *per se* incredible, as similar instances occur in authentic Scripture (see Ezek. viii. 3; Acts viii. 39). The purpose was worthy the miracle; to preserve the life of one who was not only highly conspicuous for his piety, but was to afford the most important aid to the evidences of religion. The learned prelate, who finds this book "incredible," gives full credence to **TOWGOOD**!

parish with them! Good God! what a horrid abuse is this of the divine authority! But this notorious transgression is excused, as they think by this, that a minister, called the bishop's surrogate, but who is indeed the chancellor's servant, chosen, called, and placed there by him to be his crier, no better; that, when he hath examined, heard, and sentenced the cause, then the minister forsooth, pronounces the sentence. Just as if the rector of a parish church should exclude any of his congregation, and lock him out of the church; then comes the clerk, shews and jingles the keys, that all may take notice that he is excluded. And, by this his authority, the chancellor takes upon him to sentence not only laymen, but clergymen also, brought into his court, for any delinquency: and, in the court of Arches, to sentence even bishops themselves.

I remember when the bishop of Wells, hearing of a cause corruptly managed, and coming into court to rectify it, the chancellor, Dr. Duck, fairly and mannerly bid him be gone, for he had no power there to act any thing; and therewithal pulled out his patent, sealed by this bishop's predecessor, which frightened the poor bishop out of the court." Behold! this is the person, Sir, whom you have the courage to represent *as only assumed by the bishop, not to do any act that is purely spiritual, but only to be his assistant in his judicial proceedings.*—Pp. 64—66.

With regard to this particular instance, did one important circumstance never occur to Mr. Towgood, the fact that Bishop Crofts, strongly as he felt upon this subject, remained a churchman and a Bishop notwithstanding? How happened it that "the great prelate" left to the greater Mr. Towgood (for such Mr. Towgood evidently, in this case, considers himself) the discovery, that this abuse was "a full justification of dissent from the Church of England?" For such being the title of Mr. Towgood's work, the reader is requested to remember that no allegations against the Church, however true, can be of the slightest use to that gentleman's argument, unless they touch this point: all beside is crimination and invective. But Mr. Towgood is constantly setting "dignities, emoluments, and powers," against "truth" (i. e. *dissent*); he declares that "high dignities and preferments, mitres and thrones, lordships and large revenues, have a mighty force to bias and pervert the mind in its searches after TRUTH;" and takes great credit for his independent secession, as if he, good honest man, if he had remained in the Church, would ever have been exposed to any such temptations, and had "greatness thrust upon" him. Perhaps, therefore, Bishop Crofts was dazzled on this subject by the glare of his mitre. But this supposition, charitable as it is, will not stand examination; there is one point so clear, that even an archiepiscopal mitre could not obscure it; and that is the following. If a man happens to hold an opinion inconsistent with his professions, he is not the less respected, as long as this fact is unknown; but let it be once divulged, he loses all consideration in society: the religious regard him as profane, the merely orderly pronounce him dishonourable and degraded. Now, if Bishop Crofts had suspected any inconsistency between his opinions and his situation, and yet had not the Christian fortitude to resign his temporal emoluments, would he have been so foolish as to disclose his sentiments? No, assuredly: he would not have breathed them to a second self. And what was the judgment of mankind in general on his conduct? Was he ejected from society, and marked out as an apostate and a reprobate, by the common consent of all who professed to regard a mere morality? No such thing. He suffered not in his character, as

a Bishop, as a Christian, or as a man, although he remained a churchman; and thousands felt and thought with him, and remained sincere churchmen too.

How was it then that Mr. Towgood alone could discover a reason for dissent, where so many, equally acute, could not? Nay, Mr. Towgood himself, when he calls Bishop Crofts "a great prelate," implicitly admits that a man might hold strong opinions on the abuses of ecclesiastical chancellors, and yet honourably remain a churchman. Thus does Mr. Towgood withdraw the foundation of his own argument, which, as a necessity, consequently crumbles into ruins. If any reply were requisite, we would say, that we think it has already been sufficiently proved, that matters of discipline, or any other matters not affecting salvation, are not lawful grounds of separation. How far the relative jurisdiction of bishops and chancellors in episcopal courts can affect the salvation of a spiritual community, we leave to Mr. Towgood's friends to shew. Our own are, probably, contented with the hint.

But, alas! although no legitimate ground of secession, it is too true that there is a great prostration of discipline in our Church, and perhaps we may be allowed to offer a few words on this alarmingly interesting subject. Many causes are assigned, and they may all be real, but we are satisfied that one is primary to all. How is it possible that the salutary, insensible reform, which can scarcely be called innovation, and which repairs the decays of the body ecclesiastic, as the constant circulation of the humours restores and preserves the body natural, can be maintained in a frame which possesses NO HEART? Our readers will see that we allude to the virtual extinction of the Convocation. A visible church has a temporal as well as a spiritual character to sustain; and however pure in its creed and worship, must, so far as it is temporal, partake the character of all temporal things, be subject to corruption, to detriment, and to decay. These results may, from time to time, be averted or remedied, by the judicious measures of properly constituted functionaries, the *vis medicatrix* by which the healthy equilibrium of the church constitution is constantly maintained. From the corruption of this salutary action, Rome, whose faith was spoken of through the whole world, and whose obedience was come abroad unto all men, is now "the mother of harlots and abominations of the earth." From the careful and judicious superintendence of a National Assembly, the Church of Scotland, though radically defective in an important point of discipline, is well ordered and respectable.

The Church of England, it is worthy of remark, is the only church in all Christendom which has no supreme council. The guardians of her rights can never act in the only really effective manner, in concert. Her abuses *must* be unreformed, or suddenly and violently reformed, or reformed by no hallowed, no lawful hand. A desperate profligate petitions the legislature to confiscate, or redivide (we forget which, and it matters not in the slightest degree to the argument) the property of the Church of Ireland. The petition is not scouted as absurd, or expelled as infamous, but ordered to lie on the table, and be printed! It is the fashion to talk of a Church of England, and a Church of

Ireland, though, in reality, they constitute but one Church. And what right has the House of Commons to entertain any projects on the property of this Church? Just as much (and not one iota more) as it has to determine what house we shall live in, or whether we shall live in a house at all! just as much (and not one iota more) as it has to confiscate the estates of our gentry, or to insist on a more equitable distribution of the landed property of the kingdom. What then has emboldened this branch of the legislature not positively to repudiate an act of the most unwarrantable tyranny? Would they have dared to offer a similar insult to the Scottish ecclesiastical establishment? No! THAT HAD ITS CONSERVATIVE COUNCIL!

Few nations, European at least, however despotically governed, have been always without a legislative assembly. Successful tyranny has gradually weakened, and ultimately extinguished this salutary power: but has this weakened the obligations of the patriot? Far otherwise. It has the rather excited him to maintain that balance which is now wholly intrusted to private hands; or to regain the object which has been thus unjustly withheld. So should it be in the Church. The absence of discipline, and the impotence of a Convocation, are not reasons for dissent, but for union, for zeal, for all Christian, lawful, constitutional exertions to recover the ground we have lost. The laws against witchcraft were in existence until a very late period in their full extent, and are not, even now, wholly abolished. They were practically a dead letter; but was their existence in the statute-book ever urged by any one who desired to escape a commission of lunacy, as a reason for disobedience to the legislature? And yet such an objection would be more reasonable than those drawn against the Church from disused canons. For Parliament was an existing authority, by which the objectionable laws might, at any time, have been repealed: while the Convocation, the only authority which could alter the canons, was virtually nonexistent.

It is a melancholy reflection, that canons, and even rubricks, should be habitually violated, and that, too, with the necessary approval of almost the whole Clergy. There are, in many instances, not to say in most, reasons of the highest validity why baptisms should not take place immediately after the Second Lesson. The Rubrick, therefore, on this point, is constantly violated, even by men of the warmest attachment to our Church. This is what, no doubt, would be rectified by a Convocation; now it can only derive the semblance of legality from the countenance of the Bishop, who, in reality, has no more constitutional power in the matter than a deacon. And this is one of many cases, when unauthorized persons are almost compelled to act, till a fearful principle of deviation becomes admitted and sanctioned. And such must ever be the case. Matters intrinsically indifferent can only derive importance from extrinsic alterations; and unless these alterations can be met by a corresponding policy, they must often become inconvenient and injurious.

We have lately perused a pamphlet, entitled, *The Constitutional Assemblies of the Clergy the proper and only effectual Security of the Established Church; by a Presbyterian of the Reformed Catholic Church in England*. It contains much good sense and well-timed observation.

A few extracts here, as not inapplicable, may not be unacceptable to our readers.

While the church reposed with confidence under a government entirely and exclusively in communion with her, there might be no benefit resulting from such parliamentary attendance, to overbalance the inconveniences of it. But when the protection, which had been extended to the church by the civil power since the disuse of these assemblies, has been withdrawn, the church must now stand up in its own defence.

That societies of whatever kind can be preserved only by general meetings, is a truth which universal experience and daily observation prove. We have only to look abroad at the general practice of mankind; and whether national governments, constituted members of the state with peculiar functions, or private societies collected with whatever object, or of whatever extent, all retain the principle of their life, only while they continue to exercise their functions in a general assembly. The strength of the principle of association has just been shewn with tremendous force in the union of the Roman Catholics, who by the mere exercise of it within the bounds of law, were able to overpower the constitution.

Were the clergy of the Established Church not recognized by the State as a general body, they would be criminal in their public duties of delivering unimpaired to their successors, those means which our ancestors provided for the preservation of true religion, if they did not now fly together at the frightful portents that surround us, and cover the ark of God with their defenceless bodies, or clothed with that "armour on the right hand, and on the left,"* which is from above.

The most timid of the creatures of nature, the unarmed sheep, that favourite image of our Lord in expressing the character of his disciples, seek refuge in a general union when danger seems to approach. And the very instinct of self-preservation should now unite the clergy into one general body for their own protection. But they are not left by our wisely-provident constitution to be impelled together fortuitously by imminent necessity; their convocation is provided for by our most ancient and venerable laws. And our whole code must be torn to pieces before the church, in all its branches, can cease to be a constituent part of the realm.

To see the public resolutions (they cannot be called laws) which are enacted directly affecting the church, a forgetfulness seems to have taken place of our most ancient and fundamental laws; or that they are laid aside as rusty armour, or ancient weapons curious in their shape, but no longer useful since the improvements of modern warfare; our legislators, engaged in the study and display of eloquence, and the memories of our lawyers filled with the regulations of the minute details of modern society, have left these laws to the study of the antiquary.

"Agricola, incurvo terram molitus aratro,
Exesa inveniet scabrâ rubigine pila:
Aut gravibus rastris galeas pulsabit inanes,
Grandiaque effossis mirabitur ossa sepulchris."

Georg. I. 494.

The posterity of these gigantic founders of our constitution, building their sheds of temporary convenience amidst the deep and sublime foundations of former times, behold the ruins of that constitution with as much indifference, with as much ignorance of its beauty, of the principles of its construction, and of the wisdom of its design, as the Arab, who, insensible of the grandeur and beauty which surround him, pitches his tent and pastures his flock within the walls of Palmyra.—Pp. 30—33.

* διὰ τῶν ὅπλων τῆς δικαιοσύνης τῶν δεξιῶν καὶ ἀριστερῶν. 2 Cor. vi. 7. The Christian is to be provided not only with armour for defence in the shield worn on the left arm, but with weapons in the right hand for resistance.

If a national church is to be maintained, about which doubts can be held only by the infidel and enthusiast; the only means left are by the clergy assuming that power, which it has been shewn belongs to them by the constitution, in their corporate capacity; in which by having long ceased to appear, they have lost their general influence. While that philosophy, which is the declared and active enemy of all religion, has incorporated itself; and succeeded in attaining a position, where it has placed its power upon that fulcrum, which whoever are in possession of are enabled to move the world—the education of the people. Such signs of the times and others (in which the increasing influence of this philosophy appears, not confined as heretofore to the learned, but spreading among the people, relaxing their religious faith, and moral obligations, and bringing into danger our institutions) should remind the clergy, that they have not been, as a body, overlooked in the constitution, but enabled to make an united effort for the preservation of the religion and virtue of the community.

The church is now left to its unsupported exertions in these great causes; and therefore, more especially called upon, to exercise its general functions in its lawful assembly, as the only mode of securing its existence, since all human protection has been withdrawn from it. And in the maintenance of their independence which has been restored to them, the clergy will learn to use their own strength, which is the only source of all real security, personal, national, or of peculiar societies. We have slept long enough under the protection of test laws, and of a system of exclusion; that has been withdrawn, and our church will now receive a new and more decisive character, if we be true to the position which we really occupy in the country, and trust for our maintenance in it to our knowledge, and a prudent exercise, of those laws which have secured such a blessing to this country and to the world, as a reformed Catholic church.

This is the constitutional mode appointed, for the clergy exercising their sacred duty in a general body; these are the human means provided for the maintenance of our church; which however can be made effectual only by the care with which all its ministers and members conduct themselves, in their several stations, in the spirit of those terms in which the church daily seeks the continuance of the protection (now all that is extended over it) of the Creator and Preserver of all mankind; "that it may be so guided and governed by his good Spirit, that all who profess and call themselves Christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life."—Pp. 53—55.

After these powerful and comprehensive remarks, we shall only observe, in reference to the present state of things, that we most sincerely hope that every attempt on the part of the ministry or legislature to commit further inroads on the Church, will be instantly met by a resolute declaration and exercise of the dormant rights of the Convocation.

We have now analysed Mr. Towgood's work, and the public must judge between the parties. We shall only request the indulgence of the reader for one more paper on this subject, the great importance of which renders it necessary not altogether to abandon it, without some short summary of the state in which the argument is left.

THE BISHOP OF WINCHESTER'S CHARGE.

MR. EDITOR, — An official publication of the Lord Bishop of Winchester's primary Charge having been put forth, in which there is a very important omission, I send you the clause as it appeared in the Hampshire Chronicle of the 17th of August last, that a docu-

ment of such interest may be placed upon more durable record than the columns of a county paper. I have only to add, that I have received the assurance of a person of respectability, present on one occasion, of the accuracy of the report.

November 23.

Your obedient servant, CLERICUS.

"Alluding to the vote which he had given in favour of the Roman Catholic Bill, his Lordship said, 'I must say one word on this subject, opposed as I have been in opinion on its merits to many whom I reverence, honour, and respect. In a question of so much importance, I could follow the leading of no human authority; I felt that my decision must be *my own*; that my conclusion must be formed in the closet on my knees before God! With these feelings I have taken my part, and can leave the result with confidence to Him, whose never-failing providence ordereth all things in heaven and in earth; humbly hoping that it will tend to the advancement of his glory, the safety, honour, and welfare of our Sovereign Lord the King and his dominions.'"

HYMN FOR CHRISTMAS DAY.

HAIL to the Son of Man! who came
With man kind brotherhood to claim;
To feel his want, his care, his pain,
And teach by suffering to sustain;
To tread life's darkest path, and show
How safe the feeblest step may go,
Propp'd by the staff God's Word hath given,
And guided by the Light of Heaven!

Hail to the Son of God Most High!
Who came for fallen man to die;
And pay, Heaven's pitying grace to win,
A boundless price for boundless sin!
Star of Jacob! yield thy ray;
Sun of Zion! spread thy day:
Son of Man! thy mercy shew;
Son of God! thy help bestow!

St. Abbs.

R. P.

ILLUSTRATIONS OF SCRIPTURAL FACTS AND CUSTOMS,

By analogous Reference to the Practice of other Nations.

SWEARING BY NAMES OF HIGH RESPECT.

Gen. xiv. 22.—"And Abram said to the King of Sodom, I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take," &c.

Jeremiah xii. 16.—"And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name," &c.

Matt. v. 36.—"Neither shalt thou swear by thy head," &c.

The extraordinary custom in Ashantee, of swearing on the king's head, is still practised in Abyssinia. Mr. Salt relates, that in a passionate dispute between two chiefs, each having pleaded his cause with great warmth before the Ras, to confirm what they had advanced, they extended their right hand, and pronounced this, which is one of their most sacred oaths.—*Bowdich's Essay on the Customs, &c. of Ashantee and Egypt.*

MONTHLY REGISTER.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

THE Parent Society has lately issued its Annual Report, preceded by the Bishop of Llandaff's excellent sermon at the Anniversary Meeting of the Charity Schools, at St. Paul's, and replete with the most interesting information respecting the proceedings of the Society. Most of our readers have, before this time, received the copy to which they are entitled as subscribing members. We recommend them to lose no time in making themselves acquainted with its contents: while, for the benefit of those who are not subscribers, we subjoin the following extract, which cannot fail, we think, of eliciting an increase of contributions to the furtherance of its laudable designs:—

"The Society has again to perform the grateful task of announcing an augmentation in its annual receipts and expenditure, and a proportionate increase in its distribution of books. But the degree in which the Institution has accomplished the great work for which it was formed, and the rate at which it is advancing towards the completion of its task, will be most distinctly shown by comparing the operations of the past year with those not merely of the year immediately preceding it, but of others removed from it by a considerable interval. Upon a comparison of the Audit Paper for the year 1829 with similar documents for the years 1809 and 1819, a fair estimate may be formed of the progress of the Society during the last twenty years. It appears

from these documents, that at the first of these dates, namely, the Audit for 1809, the annual expenditure of the Society amounted to 17,910*l.* 19*s.* 5*d.*; the number of Bibles distributed in the year to 8,881, the number of Testaments to 13,730, the number of Books of Common Prayer to 20,876, the number of religious books to 20,867, and the number of tracts to 127,193.

"In 1819 the expenditure amounted to 52,684*l.* 8*s.* 8*d.*; the number of Bibles distributed to 31,756, the number of Testaments to 53,635, the number of Books of Common Prayer to 87,885, the number of religious books to 76,203, and the number of tracts to 940,014.

"In the year that has just closed, the expenditure has amounted to 72,212*l.* 4*s.* 9*d.*; the number of Bibles distributed to 60,668, the number of Testaments and Psalters to 79,164, the number of Books of Common Prayer to 151,702, the number of religious books to 115,927, and the number of tracts to 1,197,413.

"There can be no difference of opinion respecting the inference to be drawn from these facts. They prove that there is an effective demand for the services of the Institution, and a general disposition to support it. And the Society must naturally be stimulated by these circumstances to adopt every measure by which it may merit a continuance of the patronage which it now enjoys, and may be enabled to perform the great work in which it has embarked."

CARDIFF SCHOOL FOR PROMOTING THE EDUCATION OF THE POOR.

Fourteenth Annual Report.

It gives the Committee unmixed pleasure to report, that the School still enjoys the privilege of the noble and distinguished patronage which has already advanced it to its present high repute and usefulness. They cannot withhold their sense of obligation to the Noble President (the Marquess of

Bute) and his family, who not only contribute munificently to its funds, using every opportunity of showing their bounty, but their President, in his own person, condescends to take a part in the labour of superintendence with an alacrity and heartiness, which, if communicated to the Subscribers

generally, would give an incalculable impulse to the School of exertion and diligence.

Your Committee have to notice, with much gratitude, the cordial manner in which the Lord Bishop of the Diocese expressed his approbation of the principles of this Institution, and permitted them to record his name among the Vice-presidents, and most liberal Annual Subscribers.

Your Committee have received a very flattering instance of the estimation in which the School is held, by a handsome donation of nine pounds, to be expended in Bibles, from the funds of a late voluntary association for the distribution of the Holy Scriptures.

They consider the thanks of the Subscribers to be due to the Committee of that Society generally, but especially to Mr. E. Bird, whose good will procured so large a portion of these funds for your benefit.

But your Committee have been above measure gratified by an unexpected testimony of the worth of their undertaking, in a present of a printed model of an Altar Screen, neatly framed, sent by Mr. Daniel Mathias, one of the late pupils of the School, accompanied by a most affectionate "acknowledgment of the manifold benefits he experienced through the instrumentality of this Institution, and a desire to throw in his mite, and to tender this his frail offering in testimony of the great value in which he holds the School." Your Committee also invite the attention of the Subscribers to the pleasing fact, that if they add the date of the Institution to the usual age of the children, they will find, that they are receiving in this present token, only the first fruits of that gratitude which the age of experience will teach many more to feel and to publish.

Your Committee state with gratitude to the subscribers that the Funds of the School are very fairly kept up, and adequate to the common items of expenditure; but they regret that much remains to be done, to insure the full benefit of the spirited arrangements for the comforts of the master and children, and for the carrying on of the different works of industry

attached to the Girls' School. When the public is fully sensible of the benefit to be derived, a strenuous and complete effort must be made to exonerate the School-house from its present incumbrances.

Your Committee are very sensible of the obligations they are under for the visits paid by several friends to the Schools, and most particularly by ladies, of whose constant but unpretending watchfulness over the best interests of the girls, they cannot trust themselves to express all their feelings, lest they should offend retiring delicacy. In the Boys' School the master has had frequent cause of lamenting that discipline has been at a very low ebb, for want of a superior tribunal, which should have authority and be binding on the children's minds. A constant succession of visitors is the only thing wanting to double the effect of this system of teaching, for the master and teachers are parts of the machinery only; the subscribers themselves are the prime movers of the operation.

Your Committee entreat you to take up, as a privilege, your responsibility in regard to the objects of your commendation. They would entreat their friends to consider themselves as fathers and mothers in God, and the common faith, to those whom they place here, and not lose sight of them and their conduct, till they have taken upon themselves the management of their actions. The number of children remains the same as at the last meeting. There are at present 105 boys and sixty-three girls. There have been many changes among the boys. Many teachers have left the School, whose places are supplied by boys of considerable promise; some have left under circumstances not very favourable to their credit, but your Committee are pleased with reporting that they have taken cheerfully to hard and laborious callings, and that even those boys, who were irregular in conforming to the strict order of the School, prove themselves still very much more tractable than the other unfortunates, whose friends have not availed themselves of this opportunity of training them. This circumstance appears to them to show, that when once chil-

dren are trained in this system, although they may resist for a time, and even break loose, the mark of reduction to civilized habits will never be entirely defaced. Your Committee conclude, with reminding you of that scriptural pledge of the final good result of your charitable endeavours:—"So shall my word be that goeth out of my mouth, it shall not return unto

me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Receipts £192 6 4

Disbursements . . . 137 7 10½

By Balance . . . 54 18 5½

£192 6 4

NATIONAL SOCIETY.

MEETING on the 4th of November, 1829, at St. Martin's Vestry-room. Schools received into Union, at Bansted, Surrey; E. Bridgford, Notts; Brockenhurst, Hants; Chingford, Essex; Church Kirk, Lancashire; Droitwich, Worcestershire; Elton, Hants; Hampreston, Dorset; Kilmington, Somerset; Merton, Oxon; Kilburn, Middlesex; N. Lydbury, Salop; Newton, Lancashire; St. Peter's, Oxford; Pattingham, Worcestershire; Pembury, Kent; Salford, Lancashire; Stannington, Yorkshire; Stoke-in-

Leighhead, Devon; Tenby, Pembroke; Ticehurst, Sussex; and Walton-on-the-Hill, Surrey.

GRANTS—Hampreston, 50*l*.; Droitwich, 100*l*.; Stoke-in-Leighhead, 40*l*.; Bewdley, 70*l*.; Gloucester, 50*l*.; Pembroke, 20*l*.; Merton, 20*l*.; Stannington, 50*l*.; Church Kirk, 70*l*.; Ticehurst, 75*l*.; Salford, 75*l*.; Kilburn, 20*l*.; G. Budworth, Cheshire, 30*l*.; Bury, Lancashire, 100*l*.; Shepton Mallet, Somerset, 20*l*.; Haslingfield, Cambridgeshire, 20*l*.; and St. George's Leicester, 100*l*.

POLITICAL RETROSPECT.

DOMESTIC.—The trial before a Special Commission at Cork, for the conspiracy at Doneraile to murder three private gentlemen, has ended in a manner not very favourable to the future tranquillity of Ireland. Of the four persons arraigned, one was acquitted without much discussion, and the remaining three have been reprieved, in consequence of one juror persisting in a verdict of acquittal against the judgment of his eleven brethren. The alleged ground of his refusal to coincide with them, was the self-acknowledged bad character of the principal witnesses for the crown, who, being themselves accessories and approvers of the conspiracy, are, of course, deeply implicated in the crime.

Another topic of agitation has been started in the sister kingdom. The popish faction, finding themselves successful in their former undertakings,

no matter how audacious they might be, now claim the independence of Ireland, and are preparing a new association to promote that object; nor can their claims excite astonishment, since, when was ambition satisfied by obtaining its aim? another object never fails to arise, apparently more desirable. The priests and agitators of Ireland, having overthrown the Constitution of the empire with so much ease, that they are themselves surprised at what they have done, may readily believe that they shall with equal ease take a portion of it from its intimidated rulers. Those who are observers of the ways of Providence must often have noticed that, from the very advantages expected to arise from sin, and which have tempted the commission of it, He has, by a retributive justice, caused the punishment to arise. We do not indulge in prophetic

dreams; but knowing that heavy national guilt has been incurred, we cannot do other than expect heavy national chastisement; and appearances certainly warrant the supposition that Ireland, the tranquillization of which was made an excuse for open disobedience to the revealed will of God, may become, in his hands, the means of teaching the country that it would have been better to have adhered tenaciously to his commands, and abstained from the slightest union with idolaters. The disruption between the Protestants and Papists has been widened instead of diminished: in our day, as in St. Paul's, the question may be asked, "What fellowship hath light with darkness?"

FRANCE.—A slight change is about to take place in the French Cabinet. M. de la Bourdonnaye, a person who, from his ultra-royalism, is extremely obnoxious to the party opposed to Government, and who, from his general warmth of language and manner, as well as from the extravagant projects he is continually suggesting, was not very useful to his own, will retire. He was very averse to the appointment of Prince Polignac to the Presidency of the Council, and insisted that either himself or the Prince must give up office. Such being the case, and it being impossible to form a Cabinet on M. de la Bourdonnaye's principles, added to the conviction that it would be worse than useless if formed, the decision was easily taken. It does not appear that his resignation will be followed by any others, though it has been rumoured that M. Mangin, Chief of the Police, and General de Bourmont, the Minister of War, a very clever, but an unpopular man, will not remain long after him. These resignations will tend to strengthen the ministry; for even the virulence of faction has not ventured to asperse the honour or abilities of Prince Polignac; and should he be joined by colleagues less decidedly pledged to extravagant principles, he will probably be able to command the Chambers; a circumstance obviously impossible while M. de la Bourdonnaye continues a member of the Cabinet. These changes are unimportant to Great Britain, ex-

cept in one respect; the party of which Prince Polignac is the leader, is pledged to preserve the peace of Europe, and to cultivate in every honourable manner a good understanding between the two countries; in any other manner Britons will not require it. The liberals who were in office before them were eager for war, and decidedly hostile in spirit to England; and as war would be equally impolitic in either nation, it is, therefore, for their mutual interest that ministers, who will sedulously endeavour to preserve peace, should have power in France.

RUSSIA AND TURKEY.—The negotiations continue between the governments of these countries; but, of course, every question that arises is settled as the Emperor Nicholas desires. The Sultan is endeavouring to raise the first instalment, in which, from the exhausted state, not merely of his treasury, but also of his whole dominions, he experiences serious difficulties, and will probably be obliged to have recourse to a foreign loan. He has recovered in a great measure from the dejection into which he was thrown by his unexpected reverses, and has resumed the training of his troops, reviewing them almost daily, as he still perseveres in his resolution to place his military force on an imposing footing; and his subjects positively affirm, that, with his great energy and remarkable genius for finding resources, he will soon emerge from his present disagreeable situation, and again place his empire in a respectable rank. But it is now too late; the internal weakness of the Turkish empire has been too fully developed for it ever to resume that place among the European states, which it has hitherto occupied. The want of fidelity exhibited by the Pachas, in their slowness or refusal to attend the summons of their master, is a sufficient proof that, at home, his authority is little regarded, and his displeasure little dreaded, which could not be the case if his officers considered he had power to enforce his commands; and a government that cannot make itself obeyed and respected at home, must never hope to have weight with foreign powers; whilst the loss of the principalities ceded to Russia, for the

Porte can never hope to regain them,—the restoration of Greece to independence,—and the apparently rapidly approaching separation of Egypt, reduce both the power and dominions of Mahmoud within a very limited compass, and consign him to the rank of a secondary power. General Diebitsch does not make any preparation for leaving Adrianople, and it is expected will remain there till at least one instalment has been paid; in other parts of the Turkish territories partial evacuations have been made by the Russian troops. But the Emperor, though he makes peace, still continues his preparations for war, as if apprehensive that some contingency may arise to occasion a renewal of hostilities; perhaps doubtful, from the nature of the Sultan's employment, that he intends to renew the war as soon as the invading army is completely withdrawn. The equipment of vessels is also going

on with great rapidity in the Euxine: to insure the free trade of this Sea, has ever been a matter of the first importance to the Russian government, as by it an extensive communication with the countries bordering on the Mediterranean, tending to improve both the commerce and civilization of Russia, can be maintained.

GREECE is gradually consolidating into a settled and civilized country; its boundaries are to be fixed by the three kingdoms participant to the treaty of London, and it is resolved to change the republic into a monarchy; it is generally expected that a King will be selected before the commencement of the ensuing year. No surmise has been yet formed as to who is fixed upon to be raised to the crown; but it is arranged that it shall not be Count Capo d'Istria, who has left Greece, and is now on his journey to Russia.

ECCLESIASTICAL INTELLIGENCE.

NEW CHURCHES.

The following Churches have been consecrated:—

BIRMINGHAM, St. Thomas, at Holloway Head, by the Bishop of the Diocese.

LIVERPOOL, the Chapel of the School for the Blind, to be called "The Chapel of the Virgin Mary," by the Bishop of the Diocese, who preached on the occasion for the benefit of the Charity.

The following New Churches have been opened for divine service:—

CLAPHAM, St. James, Park Hill. This is an elegant building, of the Gothic order, and capable of containing 1500 persons.

CROSSLAND, near Huddersfield.

DONCASTER, Christ Church.

The Chapel of St. John's Hospital, Lichfield, which was repaired and repewed at the expense of the Rev. Chancellor Law, on his being appointed Master, has lately been enlarged, so as to accommodate 250 additional persons; and the expense, which exceeded 600*l.*, has been entirely defrayed by the liberality of the Rev. Chancellor himself.

The alterations lately made in the Church of Shoreham, have not only added much to the beauty of that venerable building, but afford upwards of 400 additional free sittings.

The first stone of a new steeple to the Parish Church of Walton-on-the-Hill has been laid by the Vicar.

CLERICAL APPOINTMENTS.

Name.	Appointment.
Bayly, W. G.	Head Mastership of Midhurst School.
Braham, W. H. S.	Chapl. to H. R. H. the Duke of Sussex.
Fancourt, W. L. D.D. .	Chapl. to the Borough Gaol of Leicester.
Rashleigh, G. Cumming .	Fell. of Winchester Coll.
Simpson, John Holt ..	Chapl. to His Majesty's Government in St. Michael's and the Azore Islands.

PREFERMENTS.

Name.	Preferment.	County.	Diocese.	Patron.
Berens, Edward..	{ Englefield, R.	Berks	Sarum	{ R.P.W. Benyon, Esq. The King
	{ and Shrivensham, V. with Longcolt, C. to Preb. in Cath. Ch. of Salisbury			
Boulton, R. Moore	{ Eleham, R.	Kent	Canterb.	{ Abp. Cant. nom. & Merton C. Oxf. pres.
	{ to Barnwell, R.			
Bradstock, R. T. ..	{ Thelbridge, R.	Northam.	Peterboro'	{ Lord Montague Devon Exeter W.W. Woodward, Esq.
	{ Southmere, R.			
Briggs, John	{ to Creeting, All Saints, R.	Suffolk	{	{ Norwich Eton Coll.
	{ ——— St. Mary, R. ——— St. Olave, R.			
Broadley, Robert	{ Cattistock, R.	{	{ Dorset Bristol	{ P. Broadley, Esq. Earl of Ilchester
	{ and Melbury, Osmond, R. ——— Sampford, R. to hold by disp. Bridport, R.			
Curzon, Hon. Alfred	Norton-by-Twycross, R.	Leicester	Lincoln	Lord Chancellor
Dalton, John	{ Warlingham, V.	{	{ Surrey Winchest.	{ Attwood D. Weyvill, Esq. a minor
	{ with Chelsham, C.			
Erskine, Hon. H. D.	{ Swithland, R.	{	{ Leicester Lincoln	{ Lord Chancellor
	{ to Leicester, St. Martin, V.			
Franklin, J. F. ..	New Buckenham, C.	Norfolk	Norwich	Parishioners
Frere, Edward....	{ Filningham, R.	{	{ Suffolk Norwich	{ Rt. Hon. J. H. Frere Bishop of London
	{ Preb. in Cath. Ch. of St. Paul			
Goddard, W. S. D.D.	{ and Bepton, R.	{	{ Sussex Chichest.	{ W. S. Poyntz, Esq. Bishop of Salisbury
	{ to Preb. in Cath. Ch. of Salisbury			
Griffith, C.	Llandynydd, P. C.	Cardigan	St. David's	{ Pr. of Llandynydd in Coll. C. of Brecon
Gunn, John	{ Irstead, R.	{	{ Norfolk Norwich	{ Bishop of Norwich
	{ with Barton Turf, V.			
Harding, William..	Sulgrave, V.	Northam.	Peterboro'	Rev. W. Harding
Haverger, W. H. ..	{ Astley, R.	{	{ Worcester Worcester	{ Mrs. M. H. Cooke, & G. Maquay, Esq.
Hoare, C. James .	{ Godstone, V.	{	{ Surrey Winchest.	{ H. Hoare, Esq. Bp. of Winchester
	{ ——— Holy Trinity, R. to Archd. of Winchester			
Johnson, George ..	Ashreigny, R.	Devon	Exeter	Rev. G. Johnson
Llewellyn, W.	{ Llangwinor, C.	{	{ Glamorg. Llandaff	{ Lord Vernon Archd. Wingham, Rev. A. Cayley, and Dr. T. Smith G. Wombwell, Esq.
	{ Middleton, V.			
Massingherd, H. ..	Upton All Saints, V.	Lincoln	Lincoln	Sir W. Ingleby, Bt.
Maude, J. Barnabas	Monk Sherborne, V.	Hants	Winchest.	Queen's Coll. Oxf.
Neville, Strickland E.	Houghton-in-the-Hole, V.	Norfolk	Norwich	Marq. Cholmondeley
Pott, Francis	{ Churstow, V.	{	{ Devon Exeter	{ Lord Chancellor
	{ with Kingsbridge, V.			
Senkler, E. John ..	Barmer, C.	Norfolk	Norwich	T. Kerslake, Esq.

Name.	Preferment.	County.	Diocese.	Patron.
Sparke, John H...	Preb. in Cath. Ch. of Ely and Chancell. of Diocese of Ely and Leverington, R. with Parson Drove, C. and Littlebury, sinec. R. to Bexwell, R.	Camb.	Ely	Bishop of Ely
Spencer, Houghton .	Crimplisham, P. C.	Norfolk	Norwich	
Thomas, Horatio J.	Llantwd Vaird, C.	Norfolk	Norwich	Bishop of Ely
Turner, J. Fisher ..	Exeter, St. Mary Major, R.	Devon	Exeter	D. & C. of Gloucest.
Williams, E. H. G.	Rushall, R.	Wilts	Salisb.	D. & C. of Exeter
Yorke,	Shenfield, R.	Essex	London	Ward. of New & Mer- ton Colls. & Princ. of Brasenn. for a Schol. on Jackson's Foundation at Merton Coll.
				Countess de Grey

CLERGYMEN DECEASED.

Fenton, Thomas ..	Beyton, R.	Suffolk	Norwich	Lord Chancellor
Grimes, G. Dixwell	Embleton, V.	Northum.	Durham	Merton Coll. Oxf.
Heathcote, Gilbert	Archd. of Winchester and Fell. of Winchester Coll. and Treasurer of Cath. Ch. of Wells and Andover, V. with Foscott, C. and Hurley, V. with Otterbourne, C.	Hants	Winchest.	Bp. of Bath & Wells Winchester Coll. Sir W. Heathcote, Bt.
Lowe, J. Jackson ..	Fletton, R.	Hunts	Lincoln	Earl of Carysfoot
Nash, Samuel ..	Eustone, V. and Great Tew, V.	Oxford	Oxford	C. D. Lee, Esq. G. F. Stratton, Esq.
Raynor, John	Tamerton Folliott, V.	Devon	Exeter	Lord Chancellor
Renshaw, S.	Liverpool, St. Peter, 1st R. and — St. Nich. C.	Lancast.	Chester	Corp. of Liverpool
Reynell, Charles ..	Steeple Morden, V.	Camb.	Ely	New Coll. Oxf.
Roughsedge, R. H. .	Liverpool, St. Peter, 2d R.	Lancas.	Chester	Corp. of Liverpool

Name.	Residence or Appointment.	County.
Bew, Dr.	Havant	Hants.
Crowe, Henry	Huish	Wilts.
Dandridge, John Strange, jun. ..	Rettendon	Essex
Nealds, Charles	Ryde	I. of Wight
Nicholas, George, LL.D.	Master of Ealing School	
Peshall, Edward William		
Thomason, Thomas T.	Senior Chapl. to the Hon. E. I. Com- pany, at Mauritius, on his return to England	
Watkins, T.	Pennoyre	Brecon

UNIVERSITY INTELLIGENCE.

OXFORD.

The nomination of the Rev. George Riggs, M. A. of Queen's Coll. to be Public Examiner in *Disciplinis Mathematicis et Physicis*, has been approved in Convocation.

The Rev. Peter Hansell, M. A. Schol. of University Coll. on Sir Simon Bennet's Foundation, has been elected Fellow on the same foundation.

Edward Hulse, Esq. Gentleman Commoner of Christ Church; Brooke William Robert Boothby, Esq. Student of Christ Church; and Francis Knyvett Leighton, Esq. Demy of Magdalen; have been elected Fellows of All Souls' Coll.

Mr. Clement Madeley Newbold, B. A. of Brasenose Coll. has been elected Fellow of that Society.

The following persons have been nominated to succeed to the office of Select Preacher, at Michaelmas, 1830:—
 Rev. Philip Nicholas Shuttleworth, D. D. Warden of New Coll.
 Rev. E. Hawkins, D. D. Prov. of Oriel Coll.
 Rev. J. Endell Tyler, B. D. of Oriel Coll.
 Rev. George John Majendie, B. D. Fellow of Magdalen Coll.
 Rev. John Miller, M. A. of Worcester Coll.

DEGREES CONFERRED.

DOCTOR IN DIVINITY.

Rev. George Proctor, Worcester Coll. Principal of Elizabeth Coll. Guernsey.

BACHELORS IN CIVIL LAW.

John Gregory, Balliol Coll. Grand Comp.
 Rev. Frederick Gooch, Fell. of All Souls
 Rev. William Michael Lally, St. John's Coll. incorporated from St. Peter's Coll. Camb. Grand Comp.

MASTERS OF ARTS.

William Cripps, Trinity Coll.
 Rev. Thomas Harding, Worcester Coll.
 Rev. John Harding, Worcester Coll.
 Rev. Thomas Clarke, Pembroke Coll.
 Rev. Cyril William Page, Stud. of Chr. Ch.
 William John Blake, Christ Ch.
 Rev. T. Wotton Barlow, Wadham Coll.
 Rev. T. Arthur Powys, Fell. of St. John's Coll.
 Rev. T. Lagden Ramsden, St. John's Coll.
 Thomas Walpole, Balliol Coll.
 Rev. Edward Browne Everard, Balliol Coll.
 W. Provis Trelawny Wickham, Balliol Coll.
 Rev. E. Hazlerigg Bateman, Balliol Coll.
 Rev. Philip Guille, Pembroke Coll.
 Edward Gillam White, Lincoln Coll.
 Rev. W. J. Earley Bennett, Christ Church
 Rev. Arthur Roberts, Oriel Coll.
 Hon. Lowther J. Barrington, Oriel Coll.
 Rev. Patrick Murray Smythe, Christ Ch.
 John Day, Exeter Coll.
 Rev. R. William Bosanquet, Balliol Coll.
 Rev. John Forster Alleyne, Balliol Coll.
 Rev. E. Beauchamp St. John, St. Alban H.
 Joseph Trotman, Worcester Coll.

Rev. William Leslie, Lincoln Coll.
 Rev. Matthew Getley, Lincoln Coll.
 Rev. John Goulter Dowling, Wadham Coll.
 Harry Dent Goring, Magdalen Coll. Grand Comp.
 Rev. J. Champneys Minehin, Fell. of New C.
 Rev. George Mason, Brasenose Coll.
 Rev. Richard John Beadon, Queen's Coll.

BACHELORS OF ARTS.

W. Frederick Radclyffe, Queen's Coll.
 John Richardson, Schol. of Queen's Coll.
 George Pigott, Trinity Coll.
 Moses Mitchell, Magdalen Hall
 William Rawlings, Magdalen Hall
 Charles Childers, Christ Church
 G. Andrew Jacob, Schol. of Worcester C.
 Philip Augustus Browne, Corp. Chr. Coll.
 William Coleman, Queen's Coll.
 William Piercy Austin, Exeter Coll.
 Thomas M'Calmont, Worcester Coll. incorporated from Trin. Coll. Dublin
 Thomas Kemmis, Brasenose Coll.
 George Taylor, Exeter Coll.
 Henry Tuffnell, Christ Ch. Grand Comp.
 John Dixon, Christ Ch. Grand Comp.
 George Richards, All Souls Coll.
 Henry Thomas Worley, Queen's Coll.
 George Hill Clifton, Schol. of Worcester C.
 Robert Poole, Exeter Coll.
 W. Henry Newbolt, Fell. of New Coll.
 Rice Price, Fellow of New Coll.
 Edward Payne, Fellow of New Coll.
 George Lloyd, St. Mary Hall, Gr. Comp.
 Thomas Denman Whately, Michel Exhibitioner, Queen's Coll.
 Robert Dyer, St. Alban Hall
 Thomas Drewett Brown, Worcester Coll.
 Sydenham Fidsley, Worcester Coll.
 Henry Wybrow, Worcester Coll.
 Bonamy Price, Worcester Coll.
 Frederick Joseph Foxton, Pembroke Coll.
 Richard Bellamy, Pembroke Coll.
 John Arthur Herbert, University Coll.
 Edward Carlyon, Exeter Coll.
 Thomas Inglis Stewart, Exeter Coll.
 William Bailey, New Coll.

CAMBRIDGE.

ELECTIONS.

The Rev. William Chafy, D. D. Master of Sidney Sussex Coll. has been elected Vice-Chancellor of this University for the ensuing year.

The Rev. Joseph Cape, M. A. Fellow of Clare Hall, and the Rev. Richard Dawes, M. A. Fellow of Downing Coll. have been appointed Pro-Rectors.

The Rev. F. W. Lodington, M. A. Fellow of Clare Hall, the Rev. Edward Baines, M. A. Fellow of Christ Coll. the

Rev. John Gibson, M. A. Fellow of Sidney Coll. and the Rev. J. F. Isaacson, M. A. Fellow of St. John's Coll. have been appointed Examiners for the Classical Tripos, 1830.

The Rev. F. W. Lodington, the Rev. Edward Baines, the Rev. G. B. Paley, M. A. Fellow of St. Peter's Coll. and the Rev. H. J. Rose, M. A. Fellow of St. John's Coll. have been appointed Examiners of the Junior Sophs in the ensuing Lent Term.

The Rev. John Frederick Isaacson, M.A. Fellow of St. John's Coll. and Tutor of King's Coll. has been appointed an Examiner for Writers in the service of the East India Company, in the room of Thomas Thorp, Esq. Fellow of Trinity Coll.

James Bunch, B.A. Scholar of Emmanuel Coll. has been elected a Foundation Fellow of that Society.

PRIZES.

The Seatonian prize for the present year has been adjudged to the Rev. John Howard Marsden, M.A. Fellow of St. John's Coll. for his poem on "*The Finding of Moses*."

The subject of the Norrisian prize essay for the ensuing year is—*The Christian Religion the last Revelation to be expected of the Will of God.*

GRACES.

Graces to the following effect have passed the Senate:—

To confirm the Regulations proposed by Syndics appointed by Grace, May 27, 1829; "to consider what alterations it is expedient to make in the mode of conducting the *Previous Examination*."

To appoint Mr. Bowstead, of Corpus Christi Coll. Mr. Miller, of St. John's Coll. Professor Henslow, of St. John's Coll. Mr. Cape, of Clare Hall, Mr. Power, of Trinity Hall, Mr. Myers, of Trinity Hall, Mr. Graham, of Queen's Coll. and Mr. Baines, of Christ's Coll. Examiners of the Questionists, in January, 1830.

The first meeting of the Philosophical Society was held on Monday evening, the Rev. Dr. Turton, the President, being in the chair. Among other presents announced to the Society, were a pair of globes, and a cosmophere presented by Major Müller, fitted up and suspended on a new and improved construction. — A paper was read by Professor Airy, containing the calculation of a correction which it is proper to apply to the length of a pendulum consisting of a sphere suspended by a fine wire. The motion of such a pendulum will be somewhat different from that of a sphere *fixed* to a stiff wire, and the correction would affect the last decimal places in Biot's estimation of the length. Professor Whewell also read

a paper on the causes and characters of the early styles of church architecture; and after the meeting, gave an account, illustrated by a number of models, of the different modes of vaulting which succeeded each other in the early churches of Germany. The effect was pointed out which results in the construction of churches from this succession of contrivances, combined with other circumstances which arise from the division of the building into three aisles: and it was shewn that the adoption of the pointed arch was one of the consequences which followed from the necessary progress of the art of vaulting.—A new Part of the Society's Transactions is just published, containing 353 pages and six plates. It is intended for the future to publish a Part at the end of each term, in order that communications laid before the Society may be given to the world as soon as possible.

DEGREES CONFERRED.

BACHELOR IN DIVINITY.

Rev. W. Bootle Guest, Catharine Hall

BACHELORS IN CIVIL LAW.

Thomas Wilkinson Hill, Trinity Hall
Richard Croft Chawner, Trinity Hall

MASTERS OF ARTS.

John Clarke Russell, St. Peter's Coll.
J. A. Maynard, Pembroke Coll.
J. Houghton, Pembroke Coll. Comp.
Rev. W. Pochin Larken, Jesus Coll.
Rev. William Hill Tucker, Fell. of King's C.
John Shapland Stock, St. Peter's Coll.
John Deedes, Trinity Coll.
Robert John Bartlett, St. John's Coll. Comp.
Rev. Henry Pratt, Corpus Christi Coll.
Rev. Henry Crane Brice, Christ Coll.
Rev. J. R. Hopper, Christ Coll. Comp.
Edward Raikes Edgar, Downing Coll.

BACHELORS OF ARTS.

Christie Innes Falconer, Trinity Coll.
John Langton, Trinity Coll.
Edward Hayes, St. John's Coll.
R. Tetlow Robinson, Corpus Christi Coll.
Evan James, Corpus Christi Coll.
Thomas Burroughs, Christ Coll.
William Turner, M.A. of Christ Church, Oxford, has been admitted *ad eundem*.

The Earl of Sandwich, Lord St. John, Lord Lindsay, the Hon. Adam Duncan (eldest son of Lord Duncan), and Sir Jacob Preston, Bart. have been admitted of Trinity Coll.

NOTICES TO CORRESPONDENTS.

"C. H. T." shall not be forgotten. "J. T." shall appear shortly.

"T. G." in our next.

The communication of "J. B." is scarcely up to our standard.

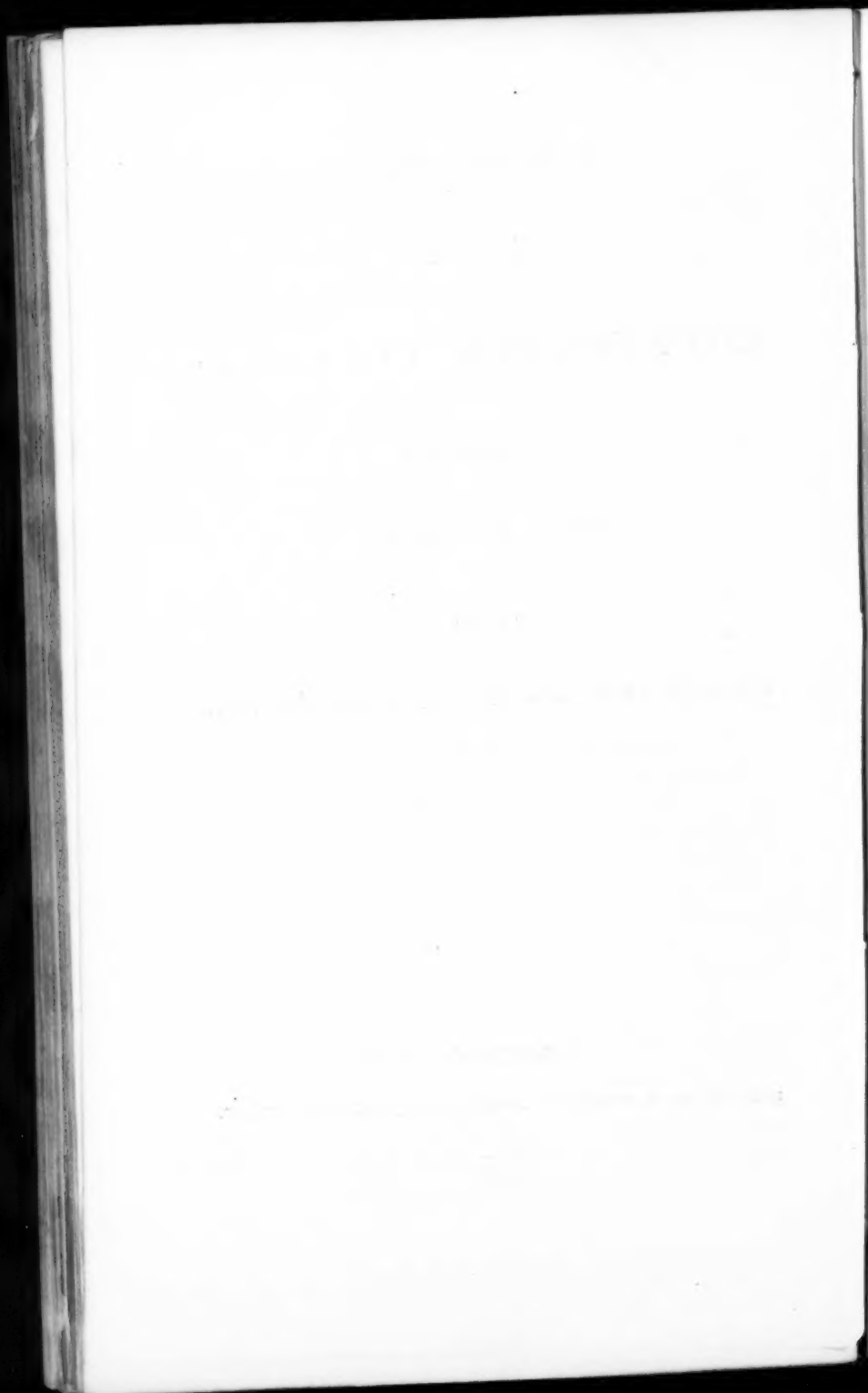
"W. M." "G. D." and a "Son of the Church," are under consideration.

The Index of Texts of Scripture Illustrated, will be given in our next.

A STATEMENT
RELATIVE TO
CODRINGTON COLLEGE;
EXTRACTED FROM
THE REPORTS
OF THE
SOCIETY FOR THE PROPAGATION OF THE
GOSPEL IN FOREIGN PARTS.

LONDON:
PRINTED BY G. WOODFALL, ANGEL COURT, SKINNER STREET.

1829.



STATEMENT,

ETC.

IT has been deemed expedient to reprint the following EXTRACTS from the Reports of the Society, for the satisfaction of that portion of the Public, who have not a ready access to the Reports of the last few years, and who take an interest in the spiritual and temporal welfare of the Negroes on the CODRINGTON PLANTATIONS.

“YEARS 1819 to 1820.—At the commencement of the last century, General Codrington, by his last will and testament, gave and bequeathed his two plantations in the Island of Barbados to the Society, with direction “that a convenient number of Professors and Scholars should be maintained there, leaving the particulars of the constitution to the Society, composed of wise and good men;” since that period, after many difficulties, arising from law-suits with the executor, and the erection of a College at considerable expense, and the devastations occasioned by frequent hurricanes, an establishment has been formed and supported with the produce of the Estates, consisting of a President and twelve Scholars, stipends being allowed to those who may be desirous of prosecuting their studies in England, either in Divinity, Law, or Physic. A Minister has also been provided for the Negroes, whose sole attention is to be directed to their

improvement in moral and religious knowledge. Schools upon the national system have been formed, under the superintendence of the Chaplain, and a code of regulations has been prepared with the sanction of the Attorneys, by which sufficient time will be allowed the Negroes during the week for the cultivation of their own provision-grounds, to enable them to attend to the religious observance of the Sabbath without interruption. These regulations will be submitted to the public, in the hope that other proprietors may be induced to adopt a similar plan, when they observe that the Christian faith may be imparted to the Slave population without any interference with the labours of the field.

“REGULATIONS.

“The College and Society Estates having been left in trust to a religious body, whose sole object is the propagation of the Gospel among mankind, it seems as if Providence had intended that the great work of reformation in the Negro character should commence among the labourers on these Plantations. And although the annual returns of West India property form a consideration secondary to moral culture and comfort among those from whose industry an abundant revenue is derived, yet it is desirable that a system should be adopted, in every way coincident with the colonial interest: a system, which, while it effectually secures progressive amelioration in the dispositions, understandings, and habits of the Slaves, may afford a model for other Proprietors to follow. And most ardently may this event be expected, when it is seen in what harmony religious institutions and flourishing agriculture subsist.

“CHAPEL.

“RESOLVED,

“That Divine Service be performed on the Sunday morning at half-past ten, according to the rites of the Established Church, with a familiar discourse to the slaves on the doctrines of the Gospel, and their consequent duties as Christians; and again in the afternoon at two o'clock: when

after Prayers, the Scripture shall be explained to them by way of exposition ; or the Common Prayer illustrated ; or the ancient and useful mode of catechising adopted. By this arrangement, those who may have been unavoidably prevented attending in the morning will have the opportunity of repairing their loss, and the neighbouring Negroes may, if so disposed, be accommodated.

“ SCHOOLS.

“ That there shall continue to be a school on each estate, receiving all from the period of distinct articulation to the age of ten ;—the hours of attendance daily, from nine in the morning till one at noon. That, commencing with a Prayer and the Creed, they shall proceed to their ordinary place of study, agreeably with the national system, and close with a repetition of the Ten Commandments and a hymn.

“ That writing and arithmetic be excluded.

“ That there shall also be a Sunday School for the accommodation of those, who, either from being superannuated, or from having neglected past opportunities, may desire to benefit by the advantages now afforded them, and particularly as a plan for continuing those in habits of useful knowledge, who shall hereafter quit the school.

“ That it shall be conducted on the plan of the daily schools, under the superintendence of the minister and school-mistresses.

“ SACRAMENTS.

“ That Baptism shall be readily administered to all children presented by their parents ; and to all adults who give a satisfactory reason for their desiring this Sacrament.

“ That the Lord's Supper shall be administered once a month to those who have given previous notice of their intention to the minister, and justify his acceptance of them by the improvement of their lives and devoutness at worship.

“ FUNERALS.

“ That in case of a funeral, the immediate relatives con-

tinue to have the whole day granted them ; and that labour shall cease at five o'clock on the estate where the funeral occurs, in order that all may have the opportunity of attending a Christian ceremony, so peculiarly calculated to awaken religious feeling.

“ MARRIAGE.

“ That marriage be encouraged among the slaves in conformity with the rites of the Church of England, as one of the most effectual means of refining and strengthening natural attachments, and thereby paving the way to virtuous habits.

“ HOSPITAL.

“ That it be considered a part of the Minister's duty to attend the sick, aged, and infirm, at the hospital, or at their own houses, and afford the consolations of religion by his advice and conversation.

“ INDULGENCES.

“ That the slaves on the two estates continue to have the full enjoyment of the Saturday from one o'clock, for attending to their own immediate concerns, so that the Sabbath may be considered by them (not as heretofore a day of bodily rest, but) a holy season set apart for the improvement of the soul.

“ That no species of labour be allowed on a Sunday which can possibly be prevented by some arrangement for its performance on the other days of the week.”

“ 1820.—Notice as before.

“ 1821.—Ditto.

“ 1822.—The Society and College Estates situated in the eastward division of Barbados, in the parish of St. John, were left by General Codrington, at the commencement of the preceding century, in trust to the “ SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.” The grand and immediate object of their bequest was, the erection of a College on the property, established as a public

institution for the advancement of learning, and to be maintained by the labour of Slaves. Although deriving some advantages from two Governesses set over the young, and from the occasional instruction of the Ministers entrusted with the care of the Scholars, the Slaves on these Estates were never provided with any regular system of religious teaching until the year 1818. At this period, the increased funds of the property enabled the Trustees to send out a Clergyman, in full orders, on a liberal establishment. His views were to be exclusively directed to the promotion of Christian knowledge and Christian habits amongst the Slaves of their Estates, and he was required to convey to the Society the apparent effects of his superintendence. Having filled the situation nearly five years, he is able to bear testimony to the following facts, with regard to their religious advantage and general condition.

“*Religious Instruction.*—Divine Service is performed on the Sabbath, commencing at half-past eleven o'clock, strictly according to the Rubric of the Church of England; and a familiar lecture is delivered on the faith and duties of the Gospel. The attendance is now regular and full from the adult Estate Negroes; those who are present receiving tickets, which, on being delivered to the Manager, secure to them the enjoyment of the Saturday afternoon next following from one o'clock. Their Children, seventy-one in number, in a neat uniform dress, always attend; seats in a particular part of the Chapel being provided for them. Many of the neighbouring free-coloured Persons and Slaves are in the habit of frequenting this Chapel; and the communicants amounted latterly to the number of thirty-one. The Chapel is built of stone, and accommodates from two hundred and fifty to three hundred souls.

“*Education of Children.*—The Children, between four and ten years of age, meet together at a neat little School-house, near the Chapel, half way between the two Estates. Their number at present is forty-eight. They are taught to read on the National plan, and remain under the tuition of a highly respectable Governess from nine till one every day,

Saturday excepted. Those who are between the age of ten and fifteen, (twenty-three in number at present,) are assembled on the Sabbath, and are catechetically instructed by the Chaplain in the body of the Chapel, for two hours previous to worship. The day-school Children are at the same time in the School-room, under the tuition of their Governess. A comfortable apartment, appropriated to her use, leads out of the School-room; and a stipend, with allowances, is granted by the Society.

“Habits of the Slaves.”—There is but one instance of marriage among them, legally performed: and the Chaplain ardently looks forward to the influence of religion in putting an end to polygamy, in promoting a desire and suitable reverence for this hallowed band. Although accompanied with no solemnity, their connexions are by no means to be regarded in the light of promiscuous concubinage. Many instances of connubial fidelity through life are to be met with; yet, from the unfortunate habit of living with more than one wife, the union is, in other cases, too frequently violated. Baptism is administered to all the infants, on application made by the parents, and to all adults, after due examination and instruction. Their behaviour at public worship is reverent, and, in many cases, devout. Their desire for instruction is manifest; and they are heard conversing on subjects, which discourses from the pulpit, or the reading of their children, have suggested to their minds. As to their general conduct, the Manager has repeatedly declared his conviction, that the introduction of Christianity has produced much beneficial effect obvious to himself. In seasons of illness or distress, they are visited by the Chaplain at the hospital or at their own houses; and if there be a prisoner under confinement for some great offence, he is attended with reproof and exhortation. They seem to feel great confidence in their Minister, and often seize opportunities of having intercourse with him; and their numerous little presents and sorrow at parting with him, show their attachment in a most affecting manner.

“General Treatment of the Negroes.”—Previously to the

commencement of their daily work, warm tea is handed round to every individual. Their scene of labour from sunrise to sun-set is alleviated by two regular suspensions of half-an-hour for their breakfast, and an hour and a half for their dinner. This latter meal is dressed for them against their return at noon; so that the interval is passed in refreshment without care or fatigue. While occupied in the field, draughts of water are constantly supplied by a person appointed for that purpose; and in more wearisome work, a refreshing beverage of punch is very frequently mixed and sent out to them. Their labour has been much lightened by the introduction of the plough; and it has been for years the object of the Agricultural Society to devise and encourage measures for diminishing manual toil. Punishments of a severe nature are very rarely inflicted; and the general substitution of confinement for corporal chastisement, has been found to answer all the ends of correction. Every mother having eight children alive, has the undisputed enjoyment of the whole of Thursday: and the Saturday afternoon throughout the year is allotted to those who have three living. The alternate Saturday afternoon only is granted to the other labourers, during the crop. The Hospital is a new and very commodious building. There are five apartments, so constructed as to admit safe ventilations, opening into a gallery for the use of convalescents. There is another division—a lying-in room; but it is entirely at the option of the mother to occupy this or her own house during the month. The visits of the Apothecary are daily, and a nurse attends constantly on the sick. In cases of dangerous illness, the very best medical or surgical aid is called in without hesitation, and without regard to expense. Very little labour is exacted from pregnant females; and great consideration shown them while nursing their children. Each child receives a supply of baby linen, and when a month old is presented with a dollar. There is a neat nursery, with a superintendant, in which the young children are kept, while their mothers are engaged at their work. Here they remain during the day, accessible to their parents, till of an

age fit to be employed in plucking grass, sweeping the door, &c. The portion of food allotted them, besides the meal daily cooked for them, is so abundant, that they are enabled by the superfluity to pay for making their clothes, to raise stock, and to sell a part at the town market.

“Their houses are generally of stone, with a thatched roof. Around them is a patch of land, under neat cultivation; and this little property they have permission to leave, at their decease, to any relative or friend, being a Slave on the Estate.

“At the end of the crop, a day is given up entirely to rejoicing. They have a dance in the yard, which the attorney, chaplain, and others are invited to witness; and a comfortable dinner is provided for them on the occasion. On the death of any one, the near relatives have the intermediate time between the decease and the interment; and all on the estate leave their work one hour earlier to attend the funeral.

“These regulations being pursued under the humane direction of Forster Clarke, Esq., Attorney, and Mr. Samuel Hinkson, Manager, there are now fifty-three more Slaves on the Estate than there were in the year 1815, though three Mulattoes have purchased their liberty, and no purchases been made. A disposition on the side of the Proprietor to impart, and the Slave to receive, religious instruction, is evident; nor can there be a doubt but that an efficient system of religious tuition, interwoven with some judicious immunities, under the guidance of Clergymen of the Established Church, through the subordinate agency of catechists, will be readily embraced by most Proprietors, and will promote the gradual civilization and eternal good of the Slaves themselves.

“J. H. PINDER.”

“1823.—During the preceding year it was announced that the Rev. J. H. Pinder, Chaplain to the Negroes on the Codrington plantations, found that the climate had had such an effect upon his health, that it was deemed essential to visit England for a few months. The hopes he enter-

tained of deriving benefit from a European residence have been realized, and he has returned to Barbados with renovated strength, and ardent and increased zeal to discharge his laborious duties in the most effectual manner. While he was in England, he maintained a constant correspondence with those on whom he depended for the continuance of that system of education and religious instruction, which he had introduced and carried on for so many years, to the manifest improvement of the Negro character.

“Previously to his embarkation for Barbados, Mr. Pinder addressed to the Secretary the following communication, which, containing as it does several extracts from his correspondence, and conveying many interesting and satisfactory details of the proceedings on the estates, is submitted to the members of the Society, in a full assurance that such extracts will prove to them a source of infinite gratification.

“January 22, 1824.

“REVEREND SIR,

“Although urged by want of health to leave Barbados for a season, I do but justice to my own feelings, in declaring the affectionate interest which the state of my congregation has continued to excite in my heart. It is truly gratifying to me that I am able to lay before the Society extracts from various letters, expressive of the advancing influence of Christianity among the adults, as well as the younger members. Having, before my departure, obtained the sanction of the Society, in requesting the Rev. Mr. Parkinson to officiate as Chaplain in my absence, I quitted my native island March 25th, and arrived in England May 7th following. As Mr. Parkinson had not reached Barbados at the period of my sailing, I obtained permission from the governors acting on the spot, to leave my flock under the charge of the Rev. Mr. Gittens and Rev. Mr. Ostrehan, Rector and Curate of the parish in which the Codrington property is situated. These gentlemen were so kind as to continue their labours in my behalf, until the arrival of Mr. Parkinson; and it was no trifling satisfaction to me to learn from Mr. Ostrehan, that regular attendance and general

correctness of conduct were observable, during his and Mr. Gittens's ministrations.

"Mr. Parkinson arrived May 28th at the place of his destination, having been detained at Liverpool by some necessary repairs of the vessel in which he had taken his passage,—the only one sailing at the time. He writes thus, in a letter dated June the 20th: 'I arrived on the 28th May, and lost as little time as possible in taking your place at the Society (plantation). The Negroes on both estates were very glad to see me; and it was very gratifying to me to find myself such a favourite among them. They inquired after you, and seemed disappointed that I could give them no account of you. I had a very full chapel; in fact, it was quite full both of whites and blacks. They were all very attentive. I preached on 1st John, chap. i., ver. 8 and 9; and not only agreeably to your directions, but to the suggestions of my own judgement, I wrote in the simplest style, and used the utmost plainness of language.

" 'Before chapel, I examined both Schools (Sunday-school and first class of Day-school) together. I heard them read the 2d chapter of St. Mark, and heard the Catechism broke into short questions. I then examined the younger ones in their spelling, and heard them read the parable of the rich man and Lazarus, which they did very well. Of the Sunday scholars, some were *very perfect* in their Catechism, others by no means so. I was very much pleased with their reading, with the exception of one or two. Those that repeated their Collects, (the children in first class of daily school,) did so very well. I was especially pleased with Mary Douglas; she is a very nice girl, modest, and discharges her duty as monitor admirably well. On the next Sunday, I went through the same duty in the School, and preached, on Luke xxii. ver. 19, to a very large congregation. My first sermon was merely introductory, my last on the sacrament, which having been celebrated but once since you left, I thought proper to administer on that day. I had seven white and fifteen coloured communicants; among whom I recognized some of your servants, and some of Addoh's

family. Miss Puckerin, the school-mistress, I have found, as you describe her, a very modest, civil, and diligent young woman. I do not know what I should do without her. Robert, the clerk, (a free-coloured man, formerly a slave on the estate,) I find an able assistant: his services are invaluable.

“ ‘August 21. The Negroes on these estates have almost all had the influenza, especially the little ones; consequently the School has been thinly attended. Indeed, for the last fortnight, Miss Puckerin has been ill with it, so much so that she was not able to keep school; and on Sunday I was obliged to take the School myself. Circumstanced as I am, all that I can pledge myself to do, is, to visit the School as often as I can. To spend the whole day, that is to say, from half-past nine to one, whenever the boys (at Codrington College) have a holiday, as was the case to-day. On Sunday I can be punctual, and indeed hitherto have been so; beginning at nine, and catechising them, &c., till half-past eleven. Robert is very useful to me. I still continue to have good congregations: even last Sunday, which was a day of rain, I had above seventy. I dare say that I am chiefly indebted to Hinkson's strictness about the tickets for this. (Each person attending chapel receives a ticket, as a pledge of obtaining the Saturday afternoon. All absentees must have tickets of absence.) There has been a considerable addition to the daily School since you left. A man, of the name of James Carter, wishes to be admitted to the communion. I told him that I should first make some inquiries as to his character, regular attendance at chapel, &c., and if I should be satisfied, that I would, after some conversation with him on the subject, admit him to the Table.

“ ‘Sept. 15. Things go on pretty much as usual; I continue to have very good congregations, and I have heard of no misconduct on the estates. I found the children, especially the Sunday scholars, very irregular in their attendance, and generally very late. By application to the managers myself, and also to their parents, and by holding out

threats to the children, I have got them to attend more regularly and earlier. I had two new communicants last Sacrament Sunday; one of them you know very well; he tells me his name is James Carter. Addoh's family are regular, and behave with the greatest propriety. They seem to attend to me, and remember my sermons and texts. For this reason, I think them proper persons to consult with regard to my discourses, whether they are sufficiently plain. I can readily perceive, by these people, how easily a country clergyman may attach himself to his parishioners, by these pastoral visits. They beg their duty to you.

“ ‘ October 13. The 10th of October (commemoration of the hurricane of 1780) was observed; the Chapel was exceedingly full, but I observed more strangers than Estate Negroes. I have generally a large congregation of whites. Mr. Clarke and his family were there yesterday. I am teaching the children a hymn for Advent. There are some of the little ones in the daily School, who in time will sing very well. Every one who has visited the Chapel seems very much pleased; and Hinkson, the manager, assures me that the general character of the Negroes had very much improved; that stealing, lying, and many other vices, which were very common on the estates, are now almost unknown, or at least he has not detected any offenders for some time.’

“ October 27. Another letter from the acting Chaplain of this date, conveys the following intelligence: ‘ I have the utmost pleasure and satisfaction in informing you that things are going on very well on the estates. The Negroes behaving, as Hinkson assures me, exceedingly well; and are very regular at Chapel. Except *twice*, my Chapel has been always filled; sometimes many of them have not been able to get seats, and their behaviour is, upon the whole, extremely good. There is one thing, however, which I have repeatedly spoken to them about, namely, coming in late to Chapel. Many seldom come in till the Litany; others again not till after the Communion; though they have full

time, for I never begin till half-past eleven, and sometimes a little later. The manager at the College is a civil, well-disposed young man, and very much inclined to forward our plans. I suggested to him the propriety of the children saying grace at meals, which he very readily consented to, and adopted. On Sunday last, I baptized a great many children. I have had many conferences with Abbee Rose, (slave at the College,) who wishes to come to the Table, and I am preparing her for Communion. Robert Moe, her husband, is also preparing for baptism. Addoh's family set an excellent example to the rest of the congregation, by their attention and good behaviour.'

"In a letter of a later date, Miss Puckerin, in one of her letters, mentions the arrival of Mr. Parkinson, and the faithful zeal shown by him in superintending the School and congregation.

"October 27, she writes: 'There are now sixty in the Day-school, and in my poor opinion, I think they do very well. I am sure if they do not improve, it will not be for lack of my endeavours. It is a very pretty sight now to see them, as the numbers have increased. Some of them are very small indeed. Poor old Mary Moore, (one of my earliest converts,) still gets to chapel; but is hardly able to do so. I must conclude with prayers for your happy return.'

"Robert, my clerk, writes thus, April 28th: 'Mr. Parkinson is not arrived yet, and we have never been able to keep morning service, in consequence of Mr. Gittens's indisposition. Mr. Ostrehan is therefore obliged to do both; but he does it with that good nature and willingness, which pleases every body that hears him, and would delight you. His sermons are very good and very plain. Dear sir, it is impossible to tell you how I miss you, and how I long to see you; and all your congregation, and all the visitors at your Chapel; if prayers and good wishes are to restore you to health, you have them in full. God grant that you may be restored to health, and to our prayers! Your congregation now knows and feels the use of the Good Shepherd. As

short as you have left Barbados, many of them have missed you. How many times it has been said, "If Parson had been here, that never would have been: however, if it please God, he will return again!" All of your congregation, Society and College, join me in their duty to you both.

'I remain, dear Sir,

'Your most obedient servant,

'ROBERT CLARKE.'

"The following extract is from a letter of Addoh's son. His family are described in a former communication made to the Society. They are free-coloured persons, possessed of a small, but comfortable share of property, and constant attendants at my Chapel.

"James Edward to his reverend father. Sir, I joy to write to you of the regularity of the Chapel, since the Clergyman has arrived. The first Sunday he arrived at the Chapel, my mother was there, and my sisters; and they told me, as soon as they came home, of his plainness and instructions; and the Chapel was full, and the congregation likes him very much; they all attend, sir, very well. My sisters and all the family join me in duty to you and all with you, and wish, through the grace of the Lord, you may recover, and return again fresh and strong to bring souls unto the Lord.'

"I beg most earnestly to express my gratitude to the Society, for the provision so liberally made for my residence, by the directions which they have transmitted for the purchase of Mrs. Carter's house. Its proximity to the scene of my duty, independently of its strength, size, and situation, will be highly advantageous; and it is my wish that the well-known fertility of the land, (formerly a part of the Society's plantation, as I am informed,) may in process of time repay their liberality. It remains only for me, in conclusion, to entreat a continuance of the Society's favours; to solicit their guiding counsels, and wise suggestions, in a season of so much difficulty; and to assure them of my unabated desire to discharge faithfully the sacred duties of my office,

which my departure from England, at an early period of the spring, will enable me, under the blessing of Providence, shortly to resume.

“ I am, reverend Sir,

“ Your obedient servant,

“ JOHN H. PINDER.”

“ 39, Nottingham-place.”

“ 1824.—In the course of the preceding year, his Excellency Sir Henry Ward, Governor of Barbados, transmitted to the Society the copy of a document, prepared by Mr. Christopher Barrow, one of the Governors of Codrington College, in that island, with a view to procure the remission of the duties on the produce of the Estates, and thereby to afford the means of extending to the other dependencies of that government the advantages of the Institution. In forwarding this document, his Excellency observes, that the very able report of Mr. C. Barrow renders any further explanation on his part unnecessary ; but the sincere interest which he feels for that excellent establishment, Codrington College, induces him most earnestly to request the Society to solicit his Majesty’s Ministers to forward with their influence the project that will now be brought before them, which, if complied with, will nearly double the funds of the establishment, and enable it to extend its humane and generous aid ; and his Excellency entertains a most sanguine hope of success, when it is considered what a very large proportion of the present funds are bestowed on that laudable undertaking, the religious instruction of the Negroes. His Excellency will not close his letter without stating the satisfaction which the Governors have received from the inspection of the various documents laid before them by Mr. Forster Clarke, the agricultural attorney, from which it appears that the produce of the Estates for the last ten years is nearly quadruple to that of the previous period, and that the addition of stock far exceeds that of any other Estate on the island, circumstances which clearly evince the ability

and integrity with which Mr. Clarke has discharged his trust, and will without doubt be duly appreciated by the Society.

“The Rev. John Hothersall Pinder, Chaplain to the Negroes, Barbados, reports that he arrived safely at Barbados, May 24, 1824. On the Sunday after his arrival, he went up to the Chapel, and experienced a most gratifying reception from all the members, young and old. No serious complaints were reported against any of them, and the children had made a very fair progress during the year of his absence. Mr. Parkinson had most faithfully discharged his duty as acting Chaplain; and Mrs. Hurman (formerly Miss Puckering) appears still very zealous in discharging the office of School-mistress. There are eighty-eight children under instruction, twenty-five of whom attend only the Sunday-school, which meets for two hours previous to Divine Service. At present this form, with the first class of the Day-school, read a portion of the New Testament, and repeat the Catechism broken into short questions. He has put Mrs. Trimmer’s Abridgement of the Old Testament into the hands of the Day-school, and this forms a pleasing and valuable addition to their former instructions. The many applications which have been made for books, have been answered by the supply granted him on his leaving England. ‘The Whole Duty of Man,’ in particular, has been most thankfully received by the better-informed among them. He could usefully distribute at least a dozen more, and should be glad of fifty copies of ‘The Faith and Duty of a Christian,’ abridged from Gastrell. He has commenced a course of lectures on Scripture Characters, beginning with the life of Adam, and the attention of the congregation has appeared surprisingly engaged by the subject. Finding that they came in irregularly during the service, he represented to them the impropriety of such conduct, and that, if persisted in, he would not consent to any one, who came in after the first lesson was ended, receiving his ticket for the Saturday afternoon. His reproof has had its full effect, and

very few now make their appearance after the commencement of prayers. The number of Communicants on the Estate is seventeen of slave and free ; from the neighbourhood, about the same number. Three adults, belonging to the Estates, who have hitherto manifested some indifference to Christianity, are now preparing for baptism. On the subject of marriage, he declares his opinion, formed from much conversation with the better sort, that, although no marriage ceremony is performed, the Negro, who lives with one or more women, considers them as his wives. National habits are not changed in a day, and he should fear that strong temporal inducements to submit to the ceremony would have this tendency in too many cases: the man would call the married one his wife, but still cleave to the other, under a different title. When Christian instruction has had longer time to operate ; when the free-coloured class universally apply to the Minister for ratifying the sacred bond ; when the domestics and tradespeople on estates, who form the intermediate link, do the same ; the lower ranks of slaves will naturally follow the example, and polygamy will vanish in this as in every other Christian country. At the same time, Mr. Pinder gives his assurance to the Society of enforcing marriage, in a Christian point of view, both from the pulpit and in pastoral intercourse, whenever a door is opened to him. From conversation with Mr. Clarke, he is equally prepared to vouch for his readiness to give every encouragement to the formation of such unions as will, in all probability, be productive of affection and virtuous habits ; but Mr. Clarke agrees with him, that indulgences should be granted rather as the recompense of virtuous conduct after marriage, than as an invitation to seek the solemnity. There are three couple on the plantations, with whom he has conversed on this subject, whose scruples he hopes to remove, and at no distant period to register their marriage. The purchase of Mrs. Carter's house and land was not effected till after his arrival. The repairs of the house will soon be commenced, but several months will elapse before

it will be ready for the reception of himself and family. His father's house being vacant, he is occupying that for the present, not without great regret that the distance precludes the possibility of visiting the School more than twice in the week, and forbids much of that communication which was so happily established between the Society's Negroes and himself. Religious instruction for the slaves is rapidly advancing. The clergy attend in turn on a great many plantations, and give efficiency to the sacred knowledge imparted at other seasons by catechists, and, in many cases, by proprietors and managers. The arrival of the Bishop is much talked of, and most confidently may be hailed as the dawn of a purer and brighter day than has ever yet shone on their little country.

"1825.—The satisfactory progress of the establishments connected with this College, will best appear from the correspondence of the Rev. J. H. Pinder, Chaplain to the Negroes, addressed to the Secretary.

" Chaplain's Lodge, Aug. 6th.

" REV. SIR,

" Great as were the anticipations of benefit to the West Indies in general, from the appointment of Bishops, in no part of the diocese could an advantageous result be more securely calculated on than on the Society's property.

" Within a very few weeks after the arrival of the Bishop of Barbados, his Lordship visited the religious establishment for the improvement of the Negroes, and, having examined the classes of my School, was pleased to express himself in a manner highly gratifying to my feelings, with regard to the progress and appearance of the children. On a subsequent visit we had the satisfaction of hearing his Lordship from the pulpit of our little Chapel, and I have every reason to believe that a very strong impression was made by his discourse, and the kind condescension of his manner to all the people.

" At the suggestion of the Bishop, Mr. Clarke has added a convenient little vestry-room on the north side of the Chapel, the want of which had been often felt by me.

" I have opened my Chapel at five o'clock on the Sunday afternoon, with a view to the accommodation of persons prevented from attending in the morning, as well as of Negroes from the neighbouring estates. It is hardly yet possible to state the success of this plan, but the average attendance of adults in the morning, during the crop season, has been from fifty to ninety.

" My appointment to the situation of one of the Bishop's Chaplains will, I feel sure, be pleasing to the Board, and although my attention to the concerns of the Society has been in some degree interrupted, yet the advantage which I have derived, both in my health and in farther observation on the West Indies, during his Lordship's Visitation of this and the other islands, will, I hope, be found to compensate for my absence. My place has been filled always by the Rev. Mr. Packer, the zealous and exemplary master of the central School.

" By removing the partition in my School, which formed chambers for the Governesses, (now resident elsewhere,) I have been enabled to secure a room forty feet in length. The Sunday scholars, out of the crop season, attend me one day in the week, as well as read a portion of the New Testament, and repeat the Catechism to me in Chapel before service on the Sunday. These are twenty-five in number, and I shall adhere to this plan until the return of the Bishop permits me to present them for confirmation.

" The daily school is divided into three classes, and the children continue to attend regularly. Mrs. Hurman has been removed to take charge of a School at Nevis, and Miss Davies, her successor, is acquiring the national system of instruction at one of the Schools established by the Bishop in Bridge Town.

" The Chapel and School are within ten minutes' ride of my house, and as the buildings of the Estate lie between, frequent opportunities of conversing with the people are afforded me.

" In the hope of being able, in each succeeding year, to

transmit a report of progressive improvement amongst my flock,

I am, reverend Sir,

"Your obedient servant,

"JOHN HOTHERSALL PINDER."

"Rev. A. HAMILTON, Sec."

"To the superior management of Forster Clarke, Esq., to whom has been consigned, for many years, the direction of the plantations, the Society have been indebted for the continued improvement, not only of the resources of the trust, but of the condition and increase of the Negro population. The prosperous state of their affairs encouraged the Society to take into consideration the practicability of placing the College upon a more respectable footing; one more conformable to the intentions of the Testator, and their own original views: namely, 'as an institution for the maintenance of a convenient number of professors and scholars, who are to be obliged to study physic and chirurgery as well as divinity, that, by the apparent usefulness of the former to all mankind, they may both endear themselves to the people, and have the better opportunities of doing good to men's souls, whilst they are taking care of their bodies.'*

"With these views a plan has been formed for giving it the character of a University, and arrangements have been under consideration for securing to it the services of a Principal and two or three Professors. By these means, an adequate education may be provided for such of the West Indian youths as are disposed to devote themselves to the Christian ministry within their native islands, without the expense and trouble of seeking the necessary qualifications in Europe, at a distance from their friends and relations.

"This important measure could not be carried into full execution without the effectual aid of his Majesty's Government; not only under the sanction of the civil authorities, but by a liberal grant of money. And the Society are en-

* General Codrington's will.

couraged to believe, from the cordial approbation with which the plan was entertained, that the countenance and co-operation of Government will not be wanting when the arrangements are in progress.

"The first step will be to enlarge the buildings, so as to render them capable of containing a sufficient number of students; and the plans and estimates for this purpose are now under consideration, and it is confidently expected that the Society will be able to report considerable progress in this most interesting work, in the abstract for the following year."

"REV. MR. PACKER

"TO THE SECRETARY OF THE SOCIETY.

"Barbados, Chaplain's Lodge,

"January 24th, 1828.

"REVEREND SIR,

"I HAVE the honour to acknowledge the receipt of your letter, of the 27th Nov. 1827, in which you inform me that the Society for the Propagation of the Gospel in Foreign Parts have been pleased to appoint me, on the recommendation of the Bishop of Barbados, to the situation of Chaplain to the Negroes on the Codrington plantations. I am extremely indebted to the Society for the expression of the confidence which they entertain. I shall endeavour, with God's blessing, to discharge the duties of this important trust with zeal and discretion; and I beg to assure them, that my best exertions shall be unremittingly made, to deserve the continuance of their favourable opinion. The value of the example of my predecessor, to which you were pleased to direct my attention, I trust that I fully appreciate; and I feel that I cannot take a better guide for myself, or act in a manner more consonant to the wishes and views of the Society, than by imitating his conduct.

“Repeating my best thanks to the Society, I will now proceed to state officially for their information, an account of my charge. I have great gratification in being able to state that the attendance at the Chapel has been of late very encouraging. On Christmas-day, and the two subsequent Sundays, the Chapel was crowded, which I attribute partly to the abolition of the Sunday-market; the act, forbidding marketing on the Sabbath, having begun to be observed about that time. I am confident that the Society will be gratified to learn that, owing to the judicious arrangements of Mr. Clarke, the agricultural attorney, (who fortunately arrived about this period,) the slaves will feel no inconvenience from the abolition of the Sunday-market, as it affects the sale of their provisions, &c.; as he has determined to allow all the labouring slaves on the plantation every alternate Saturday, as a day for going to market, which will be an increase of comfort to them, and render the abolition of the Sunday-market a benefit even in a worldly point of view.

“The number in the School has increased during the year; only two of the oldest girls have been removed from the daily school, and some young ones have been admitted. Having consulted with the attorney and manager, I shall keep a daily register of attendance, which will insure more regularity on the part of the children. My mother has commenced teaching the girls, in the first class, plain needlework, which seems to have given much pleasure to their parents, who have expressed their sense of the favour in very strong terms. The children take great delight in learning to sew, and many already produce very decent specimens of work. The school consists of five classes. The first class read daily the psalms and second lesson for the day; they also repeat the Church Catechism, or part of the broken Catechism, every day: during the week, they learn the collect and epistle for the Sunday following, which they repeat from memory on Sunday morning before service: the number of this class is twenty. The children of the second class are

reading the Abridgement of the New Testament, by Mrs. Trimmer; they can repeat the Church and broken Catechism: all this class repeat the collect on Sunday morning, and some of the more industrious say the epistle also: this class consists of twenty-two. The number of the third class is twelve; these are perfect in the Church Catechism; they are reading the latter part of National-school Book, No. 2, and are spelling pages 19 and 20, of Book No. 1. The fourth class, amounting to fifteen, have just commenced to read Book No. 2, and are learning pages 9 and 10 of Book No. 1; they are learning the Church Catechism. The last class, composed of fourteen children (very small), are learning the first pages of Book No. 1, with the Lord's prayer, the belief, and the commandments.

"The number of baptisms from June to the end of December, is eleven, which, together with three, reported in my former letter to the Society, makes a total of fourteen in the course of the year. There have been seven burials since June, which make the total during the year ten.

"I beg to acquaint the Society that some Common Prayer-books and Bibles are required, as I have had many applications for these books, which I was unable to meet; besides which, some are wanted in the School.

"In the month of October, my mother's health required that she should be removed to the sea-side, where I spent a few weeks; during part of this time, the Bishop resided at Chaplain's Lodge, when his lordship often visited the School, and preached once in the Chapel. The distance, which was not very great, did not interfere with the regular discharge of all my duties.

"I request you will have the goodness to present my best thanks to the Board, and to accept the same yourself.

"I am, reverend Sir,

"Your obedient servant,

"JOHN PACKER."

"To the Rev. ANTHONY HAMILTON."

" MR. CLARKE

" TO THE SECRETARY OF THE SOCIETY.

" Barbados, May 7th, 1828.

" REVEREND SIR,

" I HAVE to acknowledge the receipt of your letter, dated February 22d, and, agreeably to your request, will endeavour to give you the fullest information in my power, relative to the treatment and government of the slaves on the Codrington Estates. Annexed is a list of the slaves and the employments of each, with their respective ages and colours, being (with the exception of one native African) all Barbadians, and among them only two coloured people on one Estate, and seven on the other; the rest are blacks: the number in each gang or class is also shown.

" The time of labour is, on an average of different seasons of the year, from nine to ten hours daily. In the shortest days, the slaves go to work from six to nine o'clock in the morning, when they are allowed one hour for breakfast; then from ten to one o'clock, when they are allowed two hours for dinner; and from three to six o'clock in the evening, when the day's work is finished. The mothers of young children work only one hour before breakfast, two hours after breakfast, that is, from ten to twelve o'clock, and two hours in the afternoon, from three to five o'clock; the children being left at home in the nursery, where there are proper persons appointed to feed and attend to them.

" In the crop time, a part of the slaves are required to be about the works by five o'clock in the morning; and sometimes till eight or nine o'clock in the evening; very seldom indeed are they kept later, and not unfrequently is the day's work of sugar-boiling over before seven or eight o'clock in the evening, and crop time in this island does not in general exceed one-third of the year, if all the reaping days were put together.

“With respect to the food provided, and time allowed for the cultivation of provision-grounds, it will be necessary to acquaint you, that the system of feeding the slaves in this island differs from that of every other West India colony; the cultivation of provisions here forming a considerable part of the system of management on every plantation, on the raising of which provisions, at least one-third of the labour of all the slaves on every Estate is expended, producing a sufficient quantity of corn, yams, potatoes, &c., for the year’s consumption, which is carefully stored, and afterwards dealt out to them in daily rations, and when the crop is short, an additional quantity is purchased; while in the other colonies a piece of ground is allotted to the Negroes, and a portion of time (one day in a fortnight, I believe,) is allotted them to cultivate it, and feed themselves.

“In this island an allowance of provisions, molasses, rum, salt, and salt fish, is daily given to the Negroes; and to feed the 381 slaves on the Codrington Estates, the average annual crops cultivated are 130 acres of Guinea corn, thirty do. of Indian do., thirty do. of potatoes, eight do. of eddoes, twelve do. of yams, twenty do. of peas, fifteen do. of plantains, besides pumpkins, ocroes, and other minor articles of food; in addition to which, every family has a small portion of ground about their house. In the new village, which I am erecting on the hill near the chapel, I have allowed 100 feet square to each house, which would afford many vegetables for the use of the family, or might yield as much ginger as would in some years sell for £30 currency.

“Since the abolition of the Sunday-markets by law, I have directed every alternate Saturday to be given to the Negroes, in order that they might go to market, or cultivate their gardens, or do anything else for themselves that they like, or to make it, if they choose, a day of rest and recreation; all their allowances being continued to them on these and all other holydays, as well as working days, throughout the year. Being thus supplied with food, they are enabled, and may reasonably be expected, to attend divine service on

Sunday, on which day no kind of labour is permitted or expected from them.

“ Every family has a house, and (as I said before) a small piece of ground attached to it, and they possess the means of acquiring some little property by their industry, and of getting money by the sale of pigs, goats, poultry, provisions, or crops of ginger and aloes. A single family has often been known to receive for their little crop of ginger £20, or £30 currency, which is generally spent in dress, and personal ornaments; but if money be laid up by them at any time, which is not often the case, it is always carefully concealed from the knowledge of their owners or overseers, and is divided at their death among their relations. It is therefore difficult to ascertain what any of them may be worth, but I am of opinion that very few ever possess the means of purchasing their freedom. By the late slave consolidation act, they have I think the same advantage of investing money as white and free persons, by putting it out at interest on security; and they are enabled through their owners, or by the protector of slaves, to recover at law from their owners or others.

“ The applications from the slaves on the trust estates of the Society, for permission to purchase their freedom, have been very few. About six years ago, three slaves applied to the Society to purchase their freedom, which was granted, and they obtained freedom by purchase of themselves. Another application was made last year by the driver on the estate, to purchase his two daughters, which was also consented to by the Society, and is about to be carried into effect immediately. These are all the applications I have ever heard of.

“ No registry of punishments has ever been kept on the Estate; the occurrence of crime has been very rare, consequently few punishments have been inflicted; and those being adapted to the offences, have always been light and trifling. Nothing atrocious has ever been committed but once since my administration of the affairs, when a man

belonging to the estates broke into the public treasury, with a view to robbing the chest. He was detected, apprehended, and sent to prison, and was prosecuted for a burglary; but as the charge could not be substantiated according to law, he was acquitted. The usual offences are petty thefts, committed either on the estates or each other, by stealing pigs, goats, poultry, clothes, &c.; quarrelling, and sometimes fighting with each other; insolence to the white servants or overseers, neglect of business, and other acts of insubordination, which are generally punished by confinement in a wholesome, comfortable, and well ventilated room, for one, two, or more days, or weeks, according to the nature of the offence. The whip is seldom or never used as an instrument of punishment on these occasions.

"A principal slave belonging to the estate is appointed to superintend the field work, and is called the driver, or field overseer. He does not carry a whip into the field, though I cannot say its use has been entirely abolished. It has been about three years since I ordered it to be laid aside, and the business for a time appeared to go on perfectly well; but the driver and manager have both informed me lately, that the gang was, not long since, so idle and inattentive, and so indifferent to every thing that was said to them, that the driver was compelled to take it up again for a short time. It is now discontinued, and idleness, insolence, and insubordination, (the common offences in the field,) are punished by the driver's sending the offender from the field, to be put into confinement, and reporting it to the manager as soon as he comes home himself at noon, or at night on the same day; and I trust that the time is not very distant, when we shall find that the use of the whip in the field may be dispensed with altogether.

"Offences of any consequence are always brought before the manager, for his investigation, who also hears and investigates the complaint of every slave who thinks he has been injured or ill-treated by the driver; and they may also prefer their complaints to the attorney: in addition to which, they now have an appeal to the protector of slaves, for all

abuses and cruelties, should any such exist, or be ever exercised towards them.

“ You have no doubt received the fullest information respecting the school, and plan of religious instruction pursued on these estates, from the chaplains who have resided on them. Every child on the estate, from six to ten years of age, attends the daily school, agreeably to the instructions of the Society; (but in no instance are they removed too young, many remaining until they are fourteen years old;) and after that period they are taken into the Sunday-school, and are carefully instructed in the knowledge of religious duties and Christian principles. They are also compelled to attend the chapel on Sundays, when a large portion of the adult and older slaves also assemble, and where Divine service is performed twice a-day on Sundays, with a lecture by the chaplain at each service: and the Society have been most fortunate in the appointment of persons to fulfil these duties, which have been performed by their late and present chaplain with an uncommon degree of zeal and assiduity.

“ I am not aware of any thing more that it would be important for me to communicate to you. My observations are confined to the system pursued on the Codrington Estates, where the continued and regular increase of the population, is an evident proof of the welfare of the slaves, and of the benefit of these regulations.

“ If I should, however, have omitted any thing which may appear to you desirable to be known, I shall have much pleasure in giving you any further information on the subject.

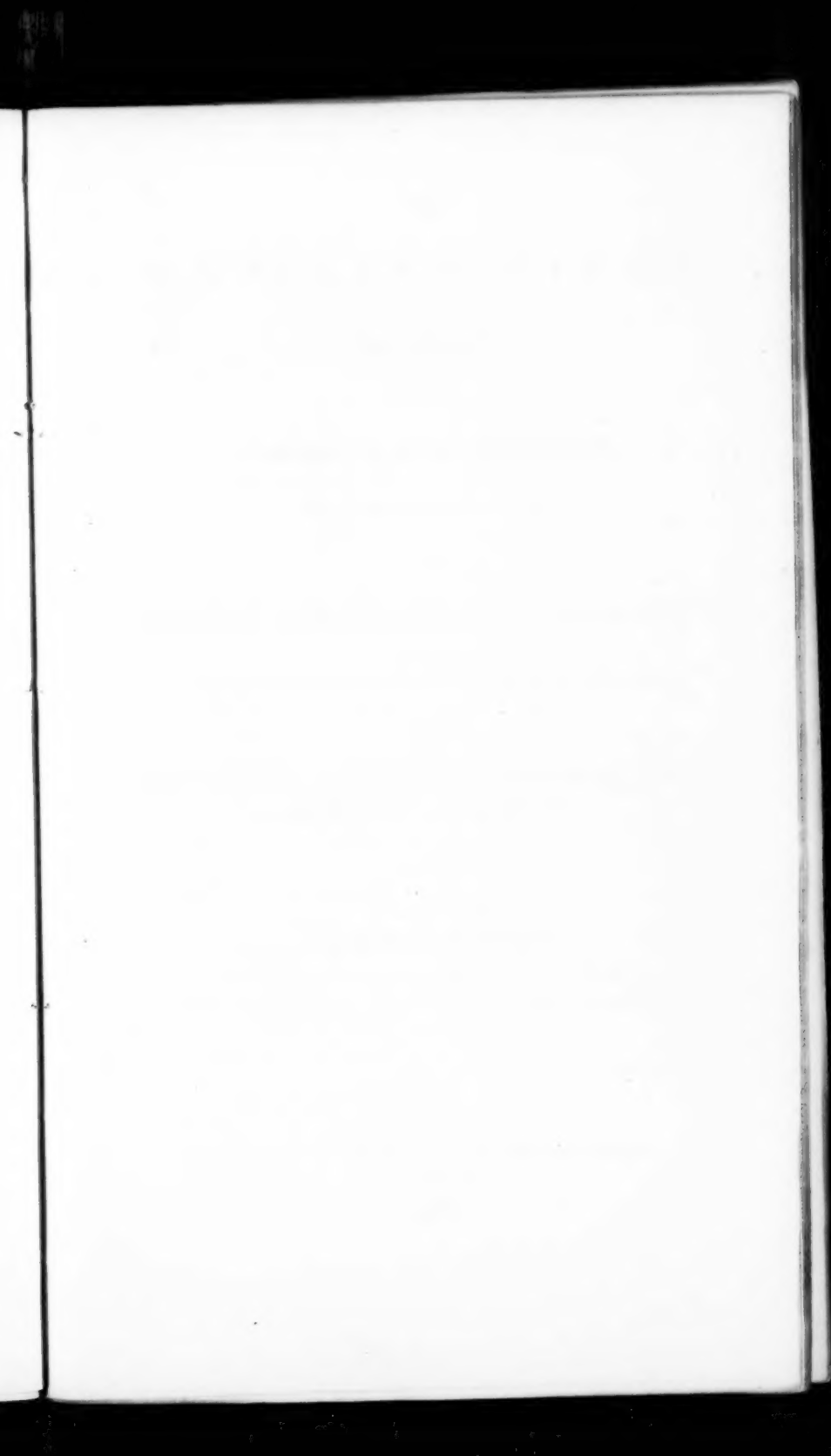
“ I remain, reverend Sir,

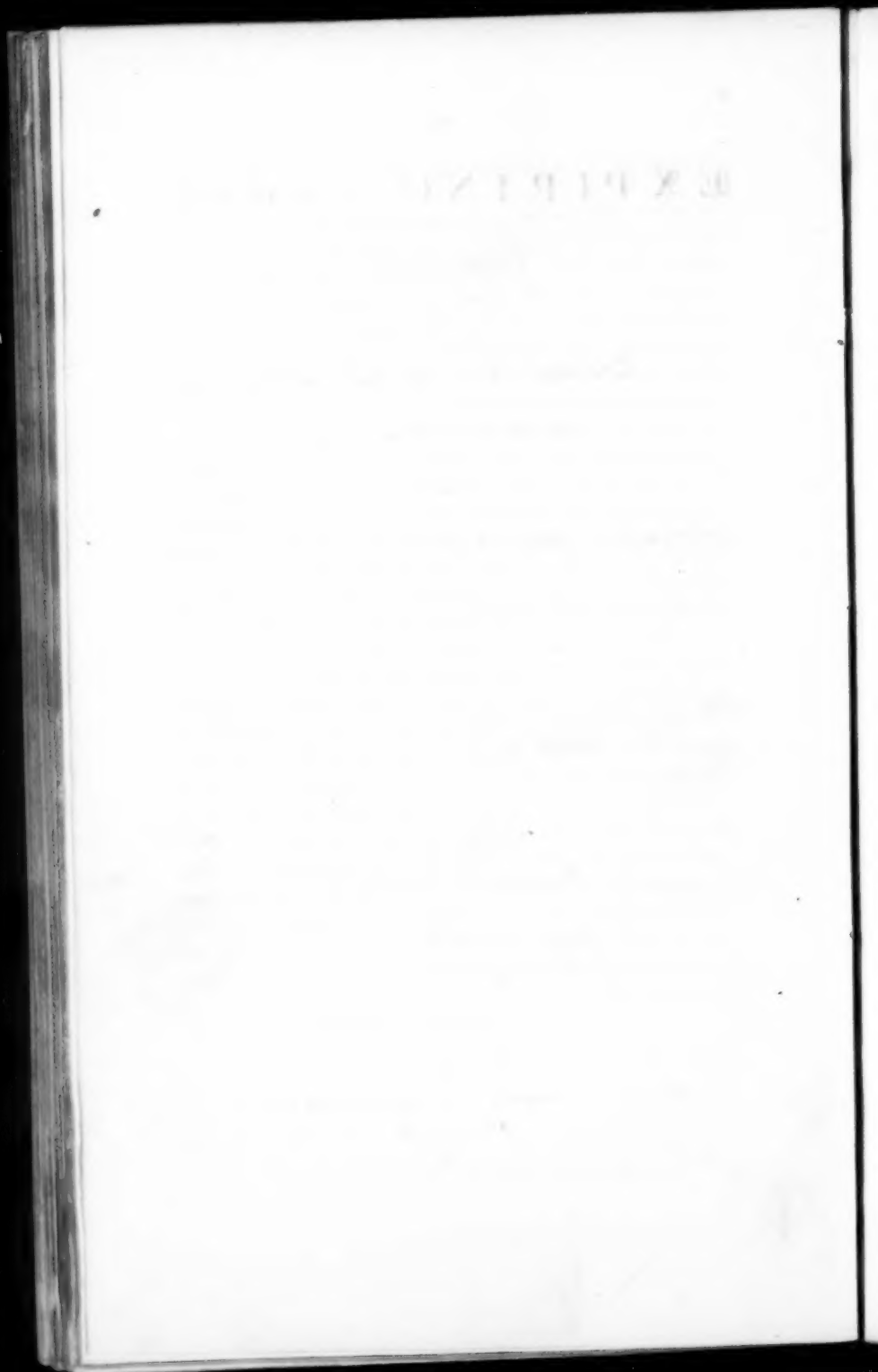
“ With much respect,

“ Your very faithful and obedient servant,

“ F. CLARKE.”

“ The Reverend ANTHONY HAMILTON.”





THE
EXPIRING VIPER
EMBOSOMED;
OR,
Testimonies of the Romanists,
RECORDED BY THEMSELVES,
OF
BRITISH COMPASSION & LIBERALITY
EXERCISED TOWARDS THEM IN THEIR EXTREME DISTRESS,
OF
THEIR OWN VOWS OF INTERMINABLE GRATITUDE AND FIDELITY,
AND OF THEIR ACTUAL RETURNS.

EXTRACTED FROM
The Daily's Directory,
THE ROMANIST ALMANACK, PUBLISHED BY AUTHORITY,
FOR THE YEARS FROM 1791 TO 1829 INCLUSIVE.

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BISHOPSGATE.
1829.

THE OXLEY

1881-1882

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THE OXLEY

“ REMARKABLE INSTANCES
OF
LIBERALITY AND BENEFICENCE

TOWARDS

CATHOLICS,

WHICH DISTINGUISH HIS MAJESTY'S REIGN.”

“ IN 1778, the Roman Catholics of England were freed from a part of the galling penalties and restraints which, through misconception of their principles and conduct, had been accumulating upon them during the greater part of two centuries and a half.”—*L. D.* 1796.

This act is described by Bishop Walmsley, (the disguised Pastorini) in a letter, specially addressed on the occasion to the Roman Catholic clergy of the western district, as “*an extraordinary favour*,” demonstrative of “the great humanity of government towards them,” and as “suggesting a propriety of behaviour on their part in using the present indulgence with caution, prudence, and moderation.”—*L. D.* 1792.

“ In 1791, a partial enjoyment of the rights of free subjects was extended to them by the legislature; and, in particular, they were indulged with the important privileges of educating their children in their own religion, and of practising it in all its essential duties, except the sacrament of matrimony.”—*L. D.* 1796.

Upon this act passing, Bishop Douglass addressed the clergy and laity of the London district, and announcing to them, that “the day was at length arrived, when he could

congratulate them on the greatest of blessings—the *free exercise of their religion*;" for that "a *humane and generous legislature* had seen the oppression under which they laboured, and, by an act worthy of its enlightened wisdom, had redressed the *grievances* of which they complained,"—proceeded to suggest, that "as their EMANCIPATION from penal laws must awaken every feeling of a grateful mind, they should hasten to correspond on their part with the benignity of government; to give to their gracious Sovereign that test of loyalty which the legislature called for, and disclaim every principle dangerous to society and to civil liberty, which had been erroneously imputed to them."

Bishop Walmsley expatiated upon the regard which the Parliament had been graciously pleased to pay to their conscientious difficulties, in modifying "the oath to be taken agreeably to the applications made, and upon its" having even "condescended to let them know that it did not intend to intrench upon their religious tenets, but only to secure their loyalty and allegiance;" and "forcibly repeated his former exhortations."

Bishop Gibson bore his testimony to "the mildness and condescension of the legislature, and the present benevolent Government," and called upon the Roman Catholic clergy and laity of the northern district to "express their obligations and gratitude for it—to pray for their country and their gracious Sovereign, and to be particularly vigilant to avoid every offence which might again provoke the anger of God."

Bishop Talbot lauded the King as "the best of sovereigns," and "the legislature" as "indulgent, compassionate, enlightened, and wise;" and called upon the clergy and laity of the midland district to "convince those great and good men, who had so generously stood forth in bringing forward their distressed and lamentable situation, that their commiseration and humanity had not been ill bestowed, or conferred upon an ungrateful race."—*L. D.* 1792.

And "upon the Duke of Cumberland visiting Rome in the year following, 1792, the Pope desired him to convey to his Royal Father expressions of thankfulness for the indulgences lately granted to the Roman Catholics of England," and expressed his "wish that every member of the legislature should be informed of the grateful sense in which that indulgence was held."—*L. D.* 1793.

"In 1792, a considerable number of the French clergy

having been banished from their own country, in consequence of their inviolable fidelity to their religion and to their king, were hospitably received, and humanely supplied with the necessaries of life by the English nation."—*L. D.* 1796.

In the same year, "the general national benevolence was excited" in behalf of the French clergy, by an "address written by the Right Honourable Edmund Burke," and circulated through the kingdom, enforced by a Royal letter. "The King was pleased to set the example, which was soon followed by liberal contributions of his subjects of all descriptions, and a large sum of money was collected and brought to the common stock."

To commemorate this act of British charity, the Pope issued a brief, addressed to the Bishop of Leon, dated at Rome, Sept. 2, 1793, in which he described it as "a *glorious* design;" gave his papal pledge that the "King's humanity and munificence *should ever be remembered with the sincerest gratitude*," and to express in the most formal manner his "unfeigned esteem for the King and the whole British nation," employed for that purpose a passage from "St. Ambrose," which sets it forth as "rivalling the glory of the Ancient Romans, who thought it a duty to open their doors to the unfortunate exiles, and an honour to their country to afford an opportunity to shew its generosity towards foreigners."—*L. D.* 1798.

In 1794, "many religious communities, broken up upon the continent by the French Revolution, sought refuge in England;" and the following is their own account of the reception which they experienced:—

"The Benedictine Dames of Brussels landed at St. Katharine's Stairs, July 6th, where they met with the utmost humanity and respect, even from the lowest ranks of Englishmen. They took refuge in a retired and healthy part of the city of Winchester; and finally settled in the Bishop's house in that city, having legally qualified themselves for the education of Catholic ladies."

"The Benedictine Dames of Ghent received from *the Duke of York*, during the late campaign, on every occasion, the kindest protection; and from the British officers and soldiers in general such civility and respect as still excites their astonishment and gratitude. By the care and generosity of a respectable gentleman in Lancashire they were enabled to reach their native country, and to unite together in a

temporary residence in that county till a house in Preston was ready for their reception;" from whence they removed, in 1811, to Caverswall Castle, near Stone, in Staffordshire.

"The Canonesses of the order of St. Augustine of Louvain landed at Greenwich in July, and proceeded to Hammer-smith," where they were lodged till Amesbury Abbey, Wilts, was prepared for their reception; from whence they moved, in 1801, to Spesbury House, near Blandford.

"The Canonesses of the order of St. Augustine of Bruges landed at London, in July, having experienced from every class of their fellow-subjects that humanity and kindness which so eminently distinguish the British nation."

"The Regular Canonesses of the Holy Sepulchre of Liege turned their eyes toward England, their native country, for refuge, with hope and confidence of finding, in their distress, a share in the unparalleled benevolence, charity, and generosity, which have been exhibited to so many of their fellow-sufferers. They arrived at Greenwich in August," and are now settled at New Hall, near Chelmsford, Essex.

"The Religious Women of the third order of St. Francis, alarmed by the French anarchists, fled on the night of June 15th, landed at Greenwich in August, and were settled at the Abbey, Winchester;" but now at Taunton Lodge.

"The Dominicanesses of Brussels landed in London in July, and settled at Harpur Court, near Gloucester, provided and fitted for their reception by a pious respectable family."

"The Teresians of Antwerp arrived in London in July, where Divine Providence displayed its bounty to them by the means of benevolent benefactors, many of whom were unknown to them before. They were settled, by the favour of a nobleman of distinguished piety and charity, at Lanherne, in Cornwall."

"The Teresians of Liere landed in London in July, and experienced, from their first landing, that humanity and generosity which so eminently distinguish the British character. They obtained a settlement at Aukland, St. Helen's, under the protection of a northern Baronet."

"The Teresians of Hoogstraet arrived, with their chaplain, at St. Katharine's, in July, where they were received with the most tender affection by their friends and relatives, and with compassion and benevolence by the people in general,

who were gathered in great numbers around them. They found a temporary asylum at Fryer's Place, near Acton, Middlesex," till a permanent residence was provided for them at Canford House, near Wimborne, Dorset.

"The Cistercian Monks of La Trappe, forced to flee from Fribourg and Antwerp, where they had sought an asylum on the dissolution of convents in France, landed on the coasts of this happy island, and continue to lead, though in the utmost privacy, their former pious and severe kind of life."—*L. D.* 1795.

"The English Benedictines of Cambray arrived in May, and were immediately informed by a lady, still more distinguished by her extensive charities than by her station in life, through her chaplain, a clergyman of the Established Church, that conceiving their situation at a common inn to be exceedingly inconvenient and unpleasant to them, she had provided a house for them during their residence in London. Here she was the first person to visit them, and afforded them every comfort in her power. They were struck with such marks of the divine bounty in their regard; and they ceased not to put up their prayers on behalf of the immediate instrument of it, and her noble relatives. Nor were they less sensible of the unaffected compassion and substantial services which they, in common with so many others of their fellow-sufferers, experienced from the respectable clergyman here alluded to, who, copying the examples of his noble patrons, has proved himself the good Samaritan to such a variety of sufferers of a different religion, and many of them of a different country." These ladies proceeded to Woolton, near Liverpool; from whence they removed to Salford House, near Evesham, Worcestershire.

"The Benedictine Dames of Paris, by the generosity of Captain Johnson, in whose ship they sailed, happily arrived at Dover, July, 1795, where they were kindly welcomed, not by their friends only, but by their country-folk at large, in whose company they happened to sail. It will be their pleasing duty to pray for the welfare of their native country with redoubled earnestness, after having experienced its liberality, and enjoyed the blessings of its free constitution, so widely different from the boasted liberty, but real tyranny, from which they have escaped, and in particular for the best of sovereigns, that he may long reign over a happy and a united people, and may succeed in his

gracious endeavours to bring about universal peace and universal philanthropy." Settled first at Marnhull, near Shaftesbury, Dorset; since removed to Court-House, Cannington, near Bridgwater.

"The Benedictine Dames of Dunkirk arrived in London in May, 1795, and are settled at Hammersmith."

"The Poor Clares of Gravelines arrived in England in April. It would certainly gratify their wishes, were they at liberty to express the overflowing sentiments of gratitude which they feel for the numberless instances of civility and kindness which they have received since their return, for several of which they are indebted to persons unknown to them. To one illustrious family in particular, they are indebted for their chief support in London, and for their present happy solitude in the country. In return for such acts of charity rendered to his servants, that Being who has promised to repay a cup of cold water bestowed upon all such, will not let their daily and fervent prayers be offered in vain." Their settlement is Halsted, Essex.

"The Poor Clares of Dunkirk, are provided with a house, Church Hill, near Worcester, by the liberality of a worthy family, which had before displayed its charity in providing a settlement, near Gloucester, for another of these distressed communities."

"The Poor Clares of Rouen arrived at Portsmouth in August, to throw themselves upon the compassion and liberality of their countrymen, and experienced, upon landing, every civility and kindness from the inhabitants at large."—*L. D.* 1796. First settled at Haggerstone Castle, Northumberland, and removed, in 1809, to Scorton Hall, near Catterick, Yorkshire.

"The Poor Clares of Aire, in Artois, arrived at Dover in September, 1799, and cannot sufficiently acknowledge the promptitude and alacrity of every rank to assist them. The Mayor of Dover honoured them with a visit. The father of Sir Sydney Smith invited them to his house, and his daughter received them with true English hospitality. They arrived in London with their chaplain in the same month, happy in a country where true liberty exists—a liberty which no one knows the value of but such as those who have experienced oppressions, tyrannies, fears, and dangers—where a Sovereign reigns worthy, in his own dominions, of the parent's distinctive name, and abroad, *the defender of religion*, the support of tottering thrones, and restorer of order

to the world. The prayers of these women are, that God will preserve concord in his councils, success to his arms, and a lasting peace to crown his labours."—*L. D.* 1800. Their settlement is at Britwell House, near Wallington, Oxon.

"In 1795, after the invasion of Holland by the Republicans, the English Government having learned that a considerable number of French Ecclesiastics, including several Prelates, with other emigrants of the same nation, were equally exposed to the danger of perishing by the sword of their insatiate enemies, or by hunger, cold and want of every kind, directed a number of armed vessels to hover round the coasts of the United Provinces, in order to save as many as possible of these unhappy sufferers. In fact, a very considerable number of them were by these means rescued from destruction and brought to England, where they experienced the same humane treatment which so many of their countrymen had before tasted."—*L. D.* 1796.

"In 1796, the destruction of the greatest part of the Irish Colleges on the Continent, having alarmed the Catholic Bishops in Ireland, they presented a memorial to Lord Westmoreland, then Lord-Lieutenant, praying to obtain permission to educate the Irish Clergy at home. They at the same time requested a clergyman of their own Communion, resident in London, to converse with the British Ministry on the subject, and after a few conversations, Earl Fitzwilliam, who was shortly to assume the Government of Ireland, was instructed to establish and endow a College for the education of the Catholics of that country. The plan not being completed during the short Viceroyalty of the last-named nobleman, it was taken up by his successor, Earl Camden, who, not satisfied with obtaining from Parliament the necessary grants, both for the subsistence and necessary buildings of the College, *went in person, accompanied by the Lord Chancellor, and the three Chief Judges*, besides the usual attendants of his high office, to lay the first stone; all the neighbouring noblemen and gentlemen, and an immense concourse of people, with *the President and Students attending*, who testified *the most unbounded joy and loyalty* on the occasion; and after the conclusion of the ceremony, his Excellency commissioned the President of the College to conduct such of the Catholic Bishops as attended, in his own carriages, to dinner at the castle, where a splendid entertain-

ment was prepared, and, *as a mark of further respect to the ceremony, he called upon the Catholic Archbishop of Armagh to say grace.* These last circumstances *cannot appear too trivial* for memory to record, when it is considered that *this was the first time since the Revolution that a Catholic Bishop was permitted to dine or to sit in company with any Lord-Lieutenant of Ireland.* The whole measure was carried into effect *with so generous, so liberal, and so cordial a protection,* as to endear him personally to the Catholics of Ireland, and *to impress them with so grateful and so affectionate a loyalty to His Majesty's Government as TIME CAN NEVER EFFACE.*"—*L. D.* 1797.

In the year 1799, the following letter, addressed to "J. P. Coghlan, by the Rev. W. H. Coombes, Professor of Divinity in St. Edmund's College, Old Hall Green, Herts," furnishes the last splendid instance of British charity towards Roman Catholics, to be presented in the present collection. It is entitled, "A Letter on the subject of the DUKE OF YORK's generous behaviour to some of the Students of the English College at Douay, on their escape from France," and appears in the *L. D.* for 1800.

"I cannot omit the mention of a subject, which reflects the *highest lustre* on the character of that gallant and *humane* prince. Some of the Students of the English College at Douay, having escaped from their confinement in the citadel of that town, after encountering many hardships and privations, at length arrived at the head-quarters of the British army, under the command of His Royal Highness, on the frontiers of France. He not only soothed their sorrows by the *kindest personal* attentions, but, with a *generosity peculiar to himself*, gave each one present an ample pecuniary supply for the prosecution of his journey.

"This, Sir, is an instance of humanity which should *never be forgotten.* It is an action worthy of a Prince and a hero, and ought to be recorded for the instruction and example, &c.

"I cannot dismiss this subject without expressing my earnest wishes and prayers, that this generous and gallant Prince may long be *the boast* of the illustrious family which fills the throne, and *the pride and glory* of the country which gave him birth.

"Yours, sincerely,

"Aug. 27, 1799.

"W. H. COOMBES."

Such is the testimony borne by the Romanists themselves, to the frank—unsuspecting—open-hearted beneficence of this Reformed Catholic nation, towards the members of that communion, and gazetted by themselves. Thus did we, giving them full credit for the sincerity of their renunciations of the cold-blooded ferocity of their forefathers, wipe out of our remembrance all their venomous inflictions in past ages. Had we pursued a cautious self-defensive policy, and, taking no part with their persecutors against them, simply refused them an asylum, and left them to the just judgments of God, we should have seen these Egyptian task-masters no more for ever : but we took the course which Christianity dictates. We saw them stripped—wounded—and half-dead—and we acted the part of the good Samaritan :—nay, we out-did even his bright example ; for we returned them good almost without measure for all the evils they had visited upon us—we received them as though they had been our friends and our brothers. They were out-casts, and we took them in ;—naked, and we clothed them ;—starving, and we gave them meat ; and in requital for the flames to which they had consigned hundreds of our countrymen, we heaped upon them coals of fire of a very different description,—such only as were calculated to mollify their hearts, and to excite them to love and to good works, and thus to make us all the amends possible for their former inhumanity. Such, moreover, are their acknowledgments of indelible obligation, and their vows of interminable fidelity.

At the period when the fostering system commenced, namely, in 1792, there were in London, as stated in the *Laity's Directory* of the following year, only two Romish chapels, besides those belonging to the ambassadors of sovereigns of that communion ; and out of London, the number registered amounted only to ten, and most of these obviously very insignificant ; but, from this moment, the most active measures were put in operation to increase their number, backed by the most importunate appeals ; and such confidence had the appellants imbibed, in the total absence of all jealousy respecting them, and in the liberalism which prevailed, that they actually addressed themselves not to their own members, but “ to their generous fellow-subjects of whatever religious denomination ;” and they put it forth, “ that the penal code being relaxed, they wished to owe to that benevolence the last, the solid comfort, which religion

alone can afford, and with their final breath, *to pray for the glory and prosperity of England.*"—*Lait. Direct.* 1794.

This process, which commenced in London and its vicinity, was rapidly extended to the country at large. Every year produced new appeals, and new chapels were set up as so many central points to the surrounding neighbourhood, devoted to all the purposes of Romanism, and evidently planted with reference to the acquisition of power, as the vicinity of our military and naval stations are sites of prominent selection. So have they been proceeding for the last thirty-five years, till they now marshal before us—under the Vicars Apostolic and their coadjutors, with each his district geographically defined,—twenty-five chapels, most of them of enlarged dimensions, in and about London,—upwards of three hundred and seventy in the different counties of England—and in Scotland, fifty-four under three Apostolic Vicars, where there were previously none.

At the period above referred to, Bridzor, near Wardour-Castle, and Shrewsbury-House, Isleworth, were the only recorded places of Roman Catholic education; but these seminaries of bigotted superstition have been progressing equally with the chapels, till there are now six colleges, Ampleforth near York, and Downside near Bath, under the superintendence of the Benedictines;—Stonyhurst, more like a vast citadel than a seat of learning, under the Jesuits;—Old-Hall Green, near Ware;—Ushaw, near Durham, being the transfers to this country of the colleges of Douay and St. Omer's, from whence issued all the Romish incendiaries of former times;—and Oscot, near Birmingham. Subordinate to these, there are eighteen boarding-schools for boys, eleven for females under monastic communities, and sixteen more under ordinary superintendence.

Of charitable establishments there were none prior to 1798, in the *Directory* for which year the first appeal presents itself. In the same repository for the present year, sixteen are registered in the metropolis alone and the surrounding villages, in which upwards of 2300 children appear.

If this rapid and extensive propagation of Romanism amongst us all proceeded from zeal for God, unmixed with any sinister design, still it would be a very grave question, how far it was consistent with "*the maintaining of truth,*" one of the first duties of government, as our Liturgy sets it forth, to remove all civil distinctions between our own profession of

faith, which on the best authority we believe to be *the truth*, and that which we know to be deformed with the grossest corruptions; as, after the experience we have had of the tyrannous abuse of power which flows out of the arrogant pretensions of Romanism, being of the very essence of those pretensions, it would be a tempting of the providence of God to put it in full possession of the means of recovering its ascendancy.

But, whatever zeal for God, polluted by superstition, it may be charitable to place to the credit of some of the propagandists of Romanism, it is to be shewn from the authorised records to which so much reference has already been made, that the most insidious warfare against their benefactors, has long actuated the leaders of that body; and that their secret underminings have at length broken out into avowed and most malicious hostility.

So far back as January, 1816, upon the pretext that a school, established in George Street, St. Giles's, into which the children of the destitute Irish were received to be taught to read their Bible without any other instruction, was "an engine of proselytism, and an insidious delusion to entrap the simple and unwary," they set up "an incessant and violent opposition," and, by means of "various individuals," so interrupted the master in the "peaceable and orderly conduct of the schools" as to produce "the most disgraceful scenes of personal altercation and outrage; inso-much that his life, as well as that of the scholars, were sometimes endangered, and the Committee were constrained to apply to the civil magistrate for protection." And at a meeting, convened for the purpose, they laid it down as "a principle of the sacred law of nature, that no sort of violence or other undue influence, should be exercised over the consciences of men: and, that whoever should induce a person, be he Turk or Jew, to act against even an *erroneous* conscience, would be criminal before God, and dishonourable in the sight of men."—*See copies of these proceedings, Catholicon*, p. 85.

This, with the abuse of their benefactors of the coarsest description lavished on the occasion, indicates the first revivings of the viper warmed, by twenty-five years succouring, into returning vigour. But it is here introduced to notice rather for the sake of the principle which it denounces, and which, it will be now seen, the denouncing

parties unblushingly violate in the prosecution of their own designs; for in the *Laily's Directory* for 1828, the "St. Patrick's Charity-School, Carlisle," is commended to public support, as designed for the gratuitous education of children of *all denominations*, and as formed for that purpose on principles similar to those of Mr. Lancaster," and similar also to "the system which has been so much approved in the St. Patrick's Schools in London," the very schools set up in opposition to that against which the above anathema was fulminated. In the same Register, the Rev. Mr. Mason, of Stourbridge, is announced as having opened a school for "the *religious* education of the *whole population* as well as his own children;" and, further, "the Establishment at Mount Bellew Bridge," in Ireland, is recommended as "conducted on a *liberal* plan, without any objection being made to the *Creed* of the pupils, or any attempt at *proselytism*;" and it is further stated, that "it falls under their plans to qualify several pious young men to establish schools in different parts of the country on the same *liberal* system." And, in the Directory of the present year, the Roman Catholic school at Douglass, in the Isle of Man, is declared "free for the admission of children of *all persuasions*." These are all avowed instances of attempts at seduction on the part of Romanists, by means which they have proscribed in their own case, as "deceit and hypocrisy," and, as the "wiles and weapons of demons;" but the *unavowed* instances are much more numerous, in proof of which, the schools at Somerstown may be specially cited, where the most subtle and systematic proselytism prevails.

The *success* of these "wiles and weapons," is also in some instances undisguisedly set forth. Thus, in appealing for the means to erect a new Roman Catholic Chapel at Warrington, it is urged, that the inconvenience of the present edifice is believed to have prevented many well-disposed persons from embracing the Catholic Religion.—*L. D.* 1826.

In an address "to the Catholics of Cheshire," signed by six of the priests of that county, it is stated, that, "many of their dissenting brethren seem to them wearied with the new and unfixed systems of belief presented almost daily to their view; and, admonished by sad experience, will henceforward gladly adhere to the centre of unity."

As a reason for bringing the Roman Catholic Chapel at

Gloucester more into public view, it is alleged, that many of their *separated* brethren are becoming every day *better disposed* to the Catholic religion; and, in announcing "the great increase of the Walsal Roman Catholic congregation, it is added, that the far greater number are *converts*." *Laity's Directory*, 1827.

Another expedient resorted to, is the colonizing large numbers of the lowest of the Irish nation, in our different manufacturing and maritime towns; making their introduction a pretext for pathetic appeals to raise money for the erection of chapels, and keeping them a separate people from the rest of the inhabitants under the surveillance of the Romish priesthood. Specific instances of this occur in the Directories of the four last years, under the heads of Bermondsey—Tottenham—Stratford—Sawston—Cobridge—Nottingham—Duckinfield—Congleton—Sheerness, and Liverpool; in the last of which places, "the increase of those professing the Roman Catholic religion" in that port to its present computed amount, "33,000," is stated to have been "so rapid, that no instance can induce greater surprise and satisfaction;" whilst the end in view is actually avowed by the Cheshire Roman Catholic priesthood in the most unequivocal terms, "that these *Martyrs to Religion* are perhaps destined, under the guidance of an all-wise Providence, to *re-establish the venerable but fallen religion of their forefathers*."—*Laity's Directory*, 1827.

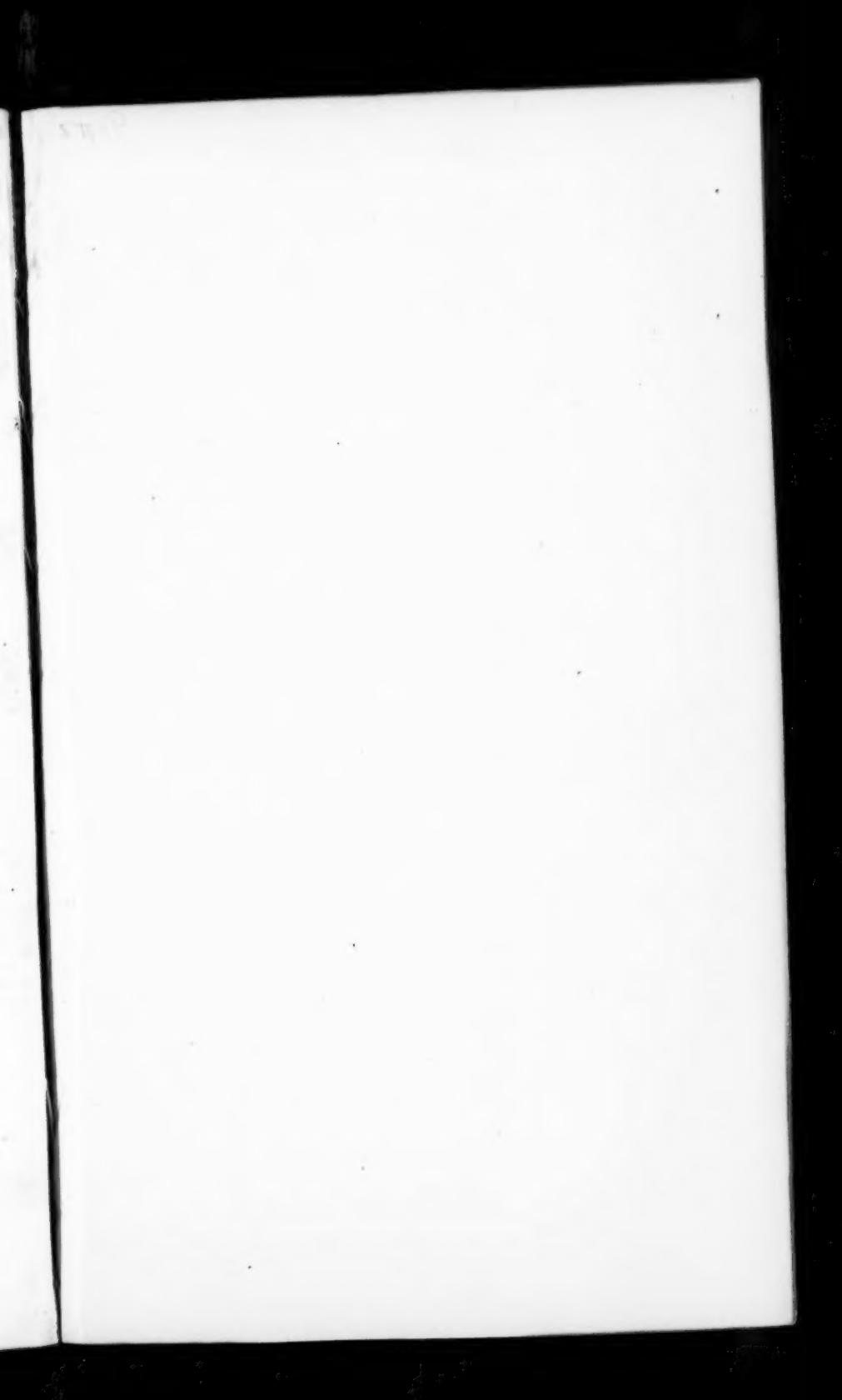
It is further to be noted, that in the *Laity's Directory* of the same year, under the head of "the Spitalfields Catholic Free-School Association," it is undisguisedly stated, that, "when the Irish Catholics set on foot that *gigantic measure*, a Catholic *Rent*, a few mechanics professing the Catholic religion, in Spitalfields, convened a meeting on December 28, 1824, and forming themselves into a society, divided the district into separate portions, and appointed forty collectors to raise the Rent; and that in the same *L. D.* the Cheshire Roman Catholic priesthood, in their address before referred to, call upon "the Catholics of the County" for "*a weekly subscription*," on the alleged pretext, not only that "the present wants of religion are great and urgent, to raise up her fallen altars—to rebuild her demolished temples—and to give support to her ministers," but also, that "*the prospect of its advance is bright and cheering*."

It is again to be noted, that in the *Laity's Directory*

of the present year, the formation of "*Catholic Defence Societies*" is announced "at Birmingham, Liverpool, Newcastle upon Tyne, and York, for the purpose of corresponding with the British Catholic Association;" and that prior to this, similar institutions of a lower cast had been extensively diffused, emanating also from a central society in London, in which numbers of "the working and middling classes of the Catholics" were combined with radicals of the most desperate views, for the purpose of circulating tracts of the most revolutionary character, (*Truth-teller*, Aug. 4 and 11, 1827;) and that in the same year, an open attack was made upon the Church of England, both at Chorley and Blackburn, in Lancashire, by a rabble, composed of Romanists and Radicals, actually standing forward to try the point by numbers, whether or no they or the Establishment should govern those respective parishes. See *Preston Pilot*, Oct. 3, 6, 13. 1827.

And, above all, let that "*luxury of scorn*" be noted, in which Mr. Shiel glories to have indulged (see O'Connell's and Shiel's Speeches, p. 50) against "*that gallant and humane Prince*," who not only soothed the sorrows of the outcast students of Douay, but, with a *generosity peculiar to himself*, gave to each one present *an ample pecuniary supply* for the prosecution of his journey:" let this, I say, be noted, and let Mr. Shiel's "brandings of his protestations about conscience" be contrasted with the public supplication, made by a distinguished member of his own fraternity, that "*he might long be the boast of the illustrious family which fills the throne, and the pride and glory of the country which gave him birth.*" Let these two memorable traits of viperian character in its expiring and its re-invigorated state be well considered, and then let it be decided whether a religious faction, actuated by such a spirit, is to be re-established in the full plenitude of power.

Let not Englishmen act upon the base principle of purchasing a hollow truce for themselves, by the consignment of their posterity to the most abject vassalage both of body and mind; but let them rather quit themselves like men, on the emergency before them—stand fast in one spirit, and with one mind strive together for the faith of the Gospel, and then trust to God for the issue of their fidelity to his covenant, in maintenance of all that is dear to them either in time or eternity.



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